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A T R E A T I S E
Of the Ministry of the Church
of England.

Wherein is handled this question,
Whether it be to be separated from,
or joyned vnto.

Which is discussed in two letters, the one
written for it, the other against it.

Wherunto is annexed, after the pꝛeface,
A brief declaration of the ordinary officers of the Church of Christ.
And, A few positions.

Also in the end of the treatise,
Some notes touching the Lordes prayer.

SEVEN QUESTIONS.
A table of some principal things conteyned in this treatise.



Trye all thinges: keep that vvhich is good. 1 Theſ. 5. 21.

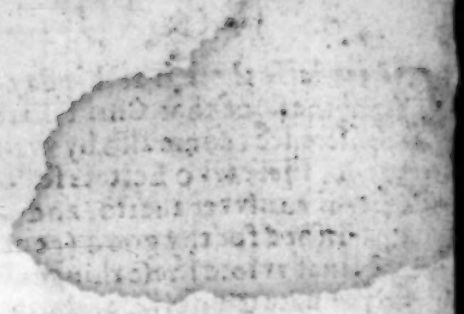
If (the Prophets) had stood in my counsell: then should they haue cau-
sed my people to heare my vvordes, and have turned them from
theyr evil vvay, and from the vvickednes of theyr inventions.
Ierem. 23. 22.

Lord, who hath beleebed our report? and
to whom is the arme of the Lord reveled?
Esa. 53. 1. Ioh. 12. 38. Rom. 10. 16.



THE HISTORY OF THE
CITY OF NEW YORK

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY JACOB LEVINSKY
NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO.
1854



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THE PREFACE.

To the Christian reader, grace and peace from Iesus
Christ our Lord.

Great strife there is at this day, about the ministry of the Church of England, whether it be the same that Christ hath ordeyned in his Testament, or an other. And many by conference, some also by vriting, have controverted this question. There coming to my hands, these two Letters following, the one vritten in defence of the said ministerie, the other as aunswer therto, and disproving the same: I have thought them meet and needfull to be published for thy good (gentle reader) that the truth in this point may appeare. Neyther will they that vvrote these thinges, blame me for thus doing (I trust), seeing the matter is of itovvne nature publik, and concerneth al men: 2. besides both of them doubtlesse have set downe that vvich they are persvaded is the truth, and vvich they vvould vvish others vvith them to receyve and follovv: 3. and sundry copies [especially of the first letter] are already spread abroad in vriting vnto the handes of many.

The ground and occasion of these letters (as I vnderstand and as may be perceived also by the vvritings themselves) vvvas this. There vvvas a gentle vvoman imprisoned, because she vvould not ioyme vvith the publick ministerie of England in the vvorship of God. She being much sollicitated to the contrarie, gave in vriting, a reason of that her faith and practise, to one Mr A: H. a minister, and a man very learned. The reason vvvas this (as may also be seen in the letters following).

Whosoever he be that dealeth with the holy thinges of God and worketh vpon the consciences of men, by vertue of an Antichristian power office and calling, him the people of God ought not to receyve and ioyme themselves vnto.

But al the ministers that stand ouer the Church-assemblies in England, deale with the holy thinges of God and worke vpon mens consciences, by vertue of an Antichristian power office and calling:

Therefore the people of God ought not to receive them, or ioyme themselves vnto them.

Vnto this argument Mr H. made aunswer by a letter vnto her vvich followeth. The letter she communicated vvith some of her friendes: they together advised to get it answered: vvich vvvas obteyned of one Mr F: lo, prisoner for the same cause: vvho also directed an aunswer to the foresayd gentle vvoman. Both of these (vvith some fevv other thinges) are now set forth for thy benefit (good reader) that comparing one vvith an other, and vveyghing thinges by the vvord of truth, thou vv maist discern the right, through the helpe of God and vv of his grace, vvich it shalbe thy dutie instantly to crave, that so knowing his heavenly vvill in these thinges, thou vv maist also be blessed, doing the same. Iohn. 13. 17.

Farevvell.

Desier the peace of Ierusalem: let them be prospered
that love thee.

Let peace be in thy fort, tranquillitie in thy pallaces.

Because of my brethren and my fellow-friendes,

I will speak now, peace in thee.

Because of the howse of the Lord our God,

I will seek-out good for thee.

Psal. 122. 6. 7. 8. 9.

A brief declaration of the ordinary officers of the Church of Christ.

The ordinary offices (besides the private members) had in the Primitive Churches planted by the Apostles, were the Pastors, Teachers, Elders, Deacons, Widows or Helpers.

1 Pastors: In the Churches of

Ephesus, Ephes. 4. 11. 1 Tim. 5. 17. with chap. 1. 3. Heb. 1. 1.
Rome, Rom. 12. 8.
Colosse, Col. 1. 7.
Corinth, 1 Cor. 3. 5. 6. and 12. 8.
Thessalonica, 1 Thes. 5. 12.
Creta, Tit. 1. 7. 8. 9.
The dispersed Jewes, 1 Pet. 5. 1. 2. 4. Heb. 13. 7. 17.

2 Teachers: In the Churches of

Ephesus, Ephes. 4. 11. 1 Tim. 5. 17.
Rome, Rom. 12. 7.
Antiochia, Act. 13. 1.
Corinth, 1 Cor. 12. 8. 28.
Galatia, Gal. 6. 6.
Creta, Tit. 1. 7. 8. 9.
The dispersed Jewes, 1 Pet. 5. 1. 2. 4. Heb. 13. 7. 17.

3 Elders: In the Churches of

Ephesus, Act. 20. 17. 1 Tim. 5. 17.
Rome, Rom. 12. 8.
Jerusalem, Act. 11. 30. and 21. 18.
Corinth, 1 Cor. 12. 28.
Thessalonica, 1 Thes. 5. 12. 14.
The dispersed Jewes, Jam. 5. 14. 1 Pet. 5. 1.

4 Deacons: In the Churches of

Ephesus, 1 Tim. 3. 8. with chap. 1. 3.
Rome, Rom. 12. 8.
Jerusalem, Act. 6. 2. 3. 5. 6.
Philippi, Phil. 1. 1.

5 Widows or Helpers: In the Churches of

Ephesus, 1 Tim. 5. 3. etc. with chap. 1. 3.
Rome, Rom. 12. 8.
Corinth, 1 Cor. 12. 28.
Cenchrea, Rom. 16. 1.

The other members of the Church, commonly called Brethren, the Saints, the multitude, the flock, or by such like name: In the Churches of

Ephesus, Act. 20. 28. with ver. 17.
Rome, Rom. 16. 14. 15.
Jerusalem, Act. 6. 2. 5. and 15. 22. 23. and 21. 17. 22.
Philippi, Phil. 1. 1.
The dispersed Jewes, Jam. 1. 2. Heb. 13. 24.
And almost every where throughout the Epistles and Acts of the Apostles.

**The whole body of the Church joyntly together: In
the Churches of**

Corinth, 1 Cor. 5. 4. and 11. 20. 33. and 12. 27. and 14. 23.
Jerusalem, Act. 1. 15. and 15. 22.
Ipsra, Iconium, Antiochia, Act. 14. 21. 23. 27. and 15. 3.
Ephesus, Ephes. 2. 19--22. and 4. 16.
Galatia, Gal. 1. 2. 1 Cor. 16. 1.
Rome, Rom. 12. 5.
Collosse, Col. 2. 5.
The dispersed Jewes, Jam. 1. 1. with Heb. 13. 24.
And so in all other Churches of Christ whereforeber,
Mat. 18. 17. 1 Cor. 4. 17. and 14. 33. 35. 2 Cor. 8. 19.

**The Eldership (to whom the oversight and guiding of
the Church is committed) consisting of the teaching
and ruling Elders, that is, of the Pastors, Teachers,
and Elders aforesaid: In the Churches of**

Ephesus, 1 Tim. 4. 14. and 5. 17. Act. 20. 17. 28.
Jerusalem, Act. 15. 4. 6. 22. 23. and 16. 4. and 21. 18.
Rome, Rom. 12. 7. 8.
Iconium, Ipsra, Antioch, Act. 14. 21. 23.
Philippi, Phil. 1. 1.
Thessalonica, 1 Thes. 5. 12. 13. 14.
Corinth, 1 Cor. 12. 28.
The dispersed Jewes, 1 Pet. 5. 1. 2. 3. Jam. 5. 14. Heb. 13. 17. 24.
And so in the rest of the Churches planted by the Apostles,
1 Cor. 4. 17. with 1 Tim. 5. 17. and 1 Cor. 14. 33.

**The severall functions and Ministeries aforesaid, hath
CHRIST appoynted and set in the Church, as Lord and King
thereof: Unto them he giveth by his SPIRIT sufficient diversiti-
ty of gifes and abilitie for the ordinary works of teaching, exhor-
ting, governing, distributing etc: And being GOD he worketh
by and in them all, to the praise of his Name and salvation of
his elect. 1 Cor. 12. 4. 5. 6. 7. 8. 18. 28. and 14. 37. Rom. 12. 7. 8.
Mat. 18. 17--20. and 28. 18. 19. 20. Ephes. 4. 8. 11. 12. 13. 14. 15. 16.
and in the other Scriptures noted before.**

**Let like evidence and warrant from the Scriptu-
res be showed for the severall offices and functions
now had and exercised in the Church of England:
Otherwise all men may know they are not from hea-
ven, but of men.**

A few positions briefly conteyning the summe of the cause and treatise following.

1. **T**hat Jesus Christ is King and Lord of his Church: and that all which look for salvation by him are bound to preeld obedience to him, as in all other things which he hath commaunded, so also in his ordinance of Ministry, Worship, and Government prescribed in his Testament, and no other. Mat. 28. 19. 20. 1 Tim. 6. 13. 14. 15. 16. with Heb. 5. 9. and 12. 28. 29. Ioh. 3. 36. Gal. 1. 8. 9. and 3. 15. 1 Cor. 12. 5. and 14. 37. 38. A& 3. 22. 23. and 5. 31. Esa. 60. 12. Rev. 22. 18. 19.

2. That Christ as head and Lord of his Church hath giben unto it for the instruction guidance and service thereof, the offices of Pastors, Teachers, Elders, Deacons and Helpers, together with rules for the entrance, administration, and maintenance. Ephes. 4. 11. 12. 15. 16. Rom. 12. 7. 8. 1 Cor. 9. 14. and 12. 28. A& 6. 2-6. and 14. 23. 1 Pet. 5. 1. 2. 3. 4. The epistles to Timothy and Titus.

3. That the Primitiue Churches were by the Apostles planted in this way and order, as being the onely true way and order appointed by Christ, and to be obserued to the end of the world. Rom. 12. 7. 8. 1 Cor. 12. 28. and 14. 37. A& 6. 2-6. and 11. 30. and 14. 23. and 20. 17. 28. Phil. 1. 1. Col. 2. 5. 1 Pet. 5. 1. 2. 3. Iam. 5. 14. Tit. 1. 5. &c. 1 Tim. 3. and 5. and 6. 13. 14. with Rev. 22. 18. 19. Mat. 28. 20.

4. That since the tyme of the Primitiue Churches thus planted, Antichrist that man of sinne (as was foretold) hath made departure from this way and order of Christ, not onely in other points of doctrine, but also in the Ministry, Worship, and Government of the Church. Wherebyon is come to passe, that in stead of the former offices appoynted by Christ, haue crept in the Locusts of Antichrist, Archbishops, Lordbishops, Archdeacons, Chancellors, Commissaries, Parsons, Vicars, Priests, and the rest of that sort, together with theyr new and straunge entrance, administration, and maintenance. 2 Thes. 2. 3. 4. 7-12. Rev. 9. 1-11. and 13. 11-18. and 14. 9. 10. 11. and 18. cap. 1 Tim. 4. 1. 2. 3. compared with the Scriptures alledged in the former positions.

5. That the Nations of the earth, and this among the rest, haue ben made drunk with this cup of Babels fornications: Whereof whosoever drinketh, God hath threatned they shall also drink of the cup of his wrath. Rev. 17. 1-5. and 18. 3. 4. 2 Thes. 2. 10. 11. 12. Rev. 14. 9. 10. 11.

6. That this nation hath (to the prapse of God, and honour of her Majesty) ben purged from many of the abominations and false doctrines of Babylon aforesaid, but not from the Prelacy and other Ministry, worship and government of the Church by Archbishops, Lordbishops, Archdeacons, Commissaries, Priests, Parsons, Deanes, Prebendaries, Canons, etc. As is euident by theyr present estate: and by these reasons following.

First, if all the false ministry, worship, and tyranny of Antichrist were in all other places of the world abolished, yet so long as this Prelacy and other Clergy and worship aforesaid remaineth in this land, Antichrist that

A few positions.

sonne of perdition were not utterly consumed : As the Scripture testifieth he shalbe by the light of the Gospell before Christs coming at the great day. 2 Thes. 2. 3. 8. vvith Rev. 14. 6. 7. 8. and 18. and 19. and Ierem. 50. and 51. cap.

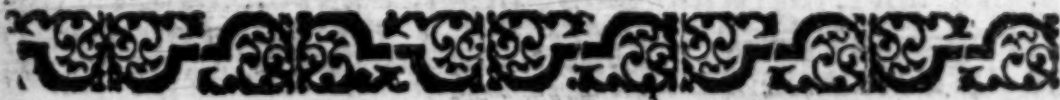
Secondly, the Churches of Antichrist cannot be compleet in all the Canonick functions, Bpaelap, and Ministry of Antichrist, if then have not the functions, Bpaelap, and Ministry of Archbishops, Lordbishops, Archdeacons, Priests, and the rest now had and retayned in the Land. This is proved by the Popes Canons and Pontificall, and by theyr Church constitution.

Thirdly, the Churches of Christ may be compleet in the whole ministry, worship, and government appoynted by Christ to his Church, and yet be allway and altogether without the present ministry, worship, and government by Archbishops, Lordbishops, Archdeacons, Priests etc. now had and retayned in this Land. This is proved by the constitution of the Primitive Churches planted by the Apostles : Which (the Scripture sheweth) were compleet in the former, and yet never had nor knew these latter. Rom. 12. 7. 8. Ephes. 4. 11. 12. 13. Act. 14. 23. and 20. 17. 28. 1 Cor. 12. 28. Col. 2. 5. Phil. 1. 1. Tit. 1. 5. -- 9. 1 Tim. 3. and 5. cap. and 6. 13. 14. 1 Pet. 5. 1. 2. 3. 4. 12.

Fourthly, if that which is had in this Land were the true Ministry, worship, and government ordeyned by Christ in his Church, then ought all the Churches of Christ upon earth to vse the same (Mat. 28. 18. 19. 20. 1 Tim. 6. 13. 14. 1 Cor. 4. 17. and 12. 5. and 14. 37. Iude. ver. 3. Rev. 22. 16. 17. 18. 19.) : But even the Bpaelates themselves and theyr Proctors confesse it is and may be otherwise. VVhig. in the peface of his last book against T. C. Also the Answer to the Abstract : pag. 58.

Finally, if that which is had in this Land were the true Ministry, worship, and government appoynted by Christ to his Church, then might it be found in the word of God : But that can it not. If any be otherwise mynded, let them show the severall offices, entrance, administration, and maintenance of the Bpaelap and other Ministry of these assemblies out of the Scriptures and Testament of Christ.

If they speak not according to this vword, it is because
there is no light in them.
Esa. 8. 20.



The



The treatise following (conteyned in
two letters) is divided into ten
Sections.

The first section beginneth,	pag. 1.
The second	pag. 5.
The third	pag. 17.
The fourth	pag. 44.
The fift	pag. 59.
The sixt	pag. 72.
The seventh	pag. 86.
The eight	pag. 94.
The ninth	pag. 106.
The tenth	pag. 116.

ERRATA.

Pag. 4. lin. 7. for (dare) read, deare. Pag. 28. lin. 30. for (the
beis) read, that he is. Pag. 111. lin. 43. for (what the people)
read, what know the people. These and any other faults
escaped in the printing, I pray thee (gentle Reader) correct
with thy pen.



A letter sent by M^r. H.

a Minister to M^{rs}. N. a Gentlewoman imprisoned for this, that in the worship of God she wold not partake with the publick ministry of these assemblies.

THE ENTRANCE OF THE LETTER.

Section. 1.

Give me leav to apply that to you (whom I take to be a Sister, and whose welfare in the Lord I hartely desier) which the Apostle * writeth to the Brethren, Iam. 1. 19. Let every man be swift to heare, slow to speak, and slow to wrath. 20. For the wrath of man doth not accomplish the righteousnes of God. 21. Wherefore lay aside all filthines and superfluity of malicioufnes, and receyve with meeknes the word which is grafted in you, which is able to save your soules.

* Iam. 1. 19.
20. 21.

Two faults there be that are vnoone to make good counsell and advise fruitles and vnprofitable: to high a conceyt of our selues, and to base a conceyt of them that give vs advise. Of yourself I beseech you iudge thus: you are but a private member in Gods Church, you are also a woman: and therefore it is no disgrace to you, if your knowledg be vnperfect and your judgment vweak, especially in such controversyes as these that are betwixt us.

And as for them that have turned you out of the way wherein once you walked with us, and vnto whose guydance you still gladly commit your self, examine (I beseech you) not vvho they be, but vvhat they say: "Have not the faith of our glorious Lord Iesus Christ in respect of persons. Iam. 2. Let not their zeale and detestation of all corruptions that are amongst us, nor their willingness to endure trouble for thei^r conscience deceyv you: considering that not the example of any godly man, but the vvritten word of God onely is to be the rule of our life and religion."

* Iam. 2. 2.

Of me if you can not esteem as of a Minister of Christ, yet let me entreat you to conceyv thus of me: If in these matters I erre, I erre of ignorance, I erre neither of malice, nor of covetousnes, nor of feare of trouble. Glad vvould I be to learne of you, or of any much inferior to you, that could make known my error unto me, and direct me into a better way. That vvhich I shall sett down in answer to the vvriting you gave me, procedeth not from an heart desirous to deceyv you, or to darken and obscure the known truth, or to plead for any known corruption in my self or others. For alas vvhat should I gayne by seducing or deceyvng you, or vvhat shold move me to put out the light that shineth in myne own conscience? but as of sincerity, but as of God, in the sight of God; so vvrite I of these things: And as I have made manifest my affection herein vnto God, so do I hartely desier that I may make it manifest vnto your conscience. Vvherefore lay apart pride and all high conceit of your own knowledg: lay apart vvrath and malice vvhich you have conceived eyther against our vvhole Church or against men of my calling, or against my self in particular. And seeing nothing shalbe brought to persvade you, but the vvord vvhich is grafted in you, vvhich is able to save your soule: receyv it vvith meeknes I beseech you. Consider vvhat I say, and the Lord give you vnderstanding in all things. 2. Tim. 2. 7.

Another letter written in answer of the
former, and directed to the same
party that it was.

SECTION. I.

Grace and peace be with you in Jesus Christ
I haue recepued and read the letter, sent vnto you by
Mr. H. (as I vnderstand:) which you and others
entreat me to answer. Very vnwilling I am here-
vnto in diuers respects: And were it not for the truths sake
(which is called into question) I should not by any meanes
be drawen to write agaynst any, least off all agaynst him who
I vnderstood wrote this letter vnto you. For howsoeuer in
these controversies of religion we do in iudgments or practise
differ one from another, yet for the knowledg I haue of him,
and the good gifts God hath given him, I do and shall al-
way love him in the Lord. Yet notwithstanding seing by
this letter the truth of Christ is obscured and oppugned, seing
also by this meanes you and others might be seduced into er-
rour and fall from your own stedfastnes: I durst not in this
case be wanting eyther to the defence off Christs truth, or to
the strengthning off you and others thereyn, to the uttermost
off my power: Specially vnderstanding that diuers copies
of this letter are spread abroad to the hurt of many: and being
also earnestly requested to answer it, not by you ouely, but
by diuers others whom in this case I could not well deny.
Besides that myne own present estate doth not a litle vrge me
herevnto for the clearing of my self, who for this truth haue
now a long tyme suffered trouble, as an evill doer, even vnto
bonds: But the word of God is not bound. For these cau-
ses haue I ben drawen to answer this writing: hoping that
the truth will manifest and approue it self in the consciences of
every godly one. And of Mr. H. who wrote this letter, I
haue this hope more specially, for the good things I know to
be in him: howsoeber he haue ben overtaken thus to write
agaynst the truth, as my self also hertofore in ignorance haue
ben an aduersary vnto it. But God had mercy on me: as I
trust he will also on him and many other yet otherwise im-
peded. To God the Father of mercyes be praise for ever.

In this

In this hope I will now proceed by the helpe of God to make answer to this letter: And first to the entrance of it, then to the rest thereof. Concerning the entrance of it, these few things onely will I note. First that if Mr. D. had duly considered and compared with the (a) words of the (a) 1. Tim. 1. 19 20 21. (b) next immediately following in this place (where it is further said, And be ye doers of the word, and not hearers onely deceyving your own selues): He would I hope neyther have condemned the innocent, even you for your obedience of Christ and his word, neyther have suffered his pen by misalledging the Scripture thus to laboꝝ you with drawing from the obedience of faith. But he would rather have seen and acknowledged that in the Church estate compared with the ordinance of Christ they neyther are doers of the word, but deceyvers of themselves: neyther do themselves lay aside the filthynes and superfluitie of malice, with meeknes to receyve the word which is able to save the soules: but are in deed become the enemies and persecuters of the truth, and that in great wrath and subtilty: howsoever in word they professe otherwise, as do even the greatest papists. Wherein would to God they were not also overcarped with to high a conceit of themselves, and to base a conceit of others who advise them better.

Secondly for your self, well may you think, as we all ought, that it is no disgrace unto us, that our knowledg is imperfect, and our judgment weak: seeing the Apostle saith even of himself as of all others, (c) now we know but in part, and now we see through a glasse darkely. Yet also would I desire Mr. D. remember, and you to note it for your comfort, that God so disposeth for his glory, as even (d) the private members of the true Church, pea women, are found walking in the truth, as we have receyved a commaundement from the Father, when many deceyvers (though men, and in publick office) are abroad in the world and false Church, which confesse not (in truth and in deed) Jesus Christ come in the flesh, that onely Prophet, Priest, and King, whom God hath given to his Church for ever.

Thirdly, touching them whom God useth as his instruments to draw you out off the bypaths of these assemblies into the way of truth wherein you now walk: as you have iust cause to blesse God for them, so I pray you also regard not so much who they be, as what they say. And in any case take heed that you (e) never have the faith of our glorious Lord (e) 1. Tim. 2. 13. Jesus

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Jesus Christ in respect of persons : neyther of Princes, nor prelates, nor any other though otherwise learned, rich, or famous, any manner way. Neyther let the heat of the adversaries persecution, nor the coldness of the tyme servers swallowing by all the abominations yet abiding among them, nor the love of this present world, nor the colourable perswasion of any though never so dare unto you, neyther any other thing what soever, ensnare you to be wrapped in like error with them: but remember alway (as is here well noted unto you) that the written word of God onely is to be the rule of our Life and Religion.

Lastly, concerning Mr. D. who wrote this letter unto you, as you shall do well to take it that he erreth of ignorance and not of malice, etc. as he desireth to be taken: so of him I would desire, for the taking away of this baple from his eyes, that he do heed fully look into the perfitt law of liberty: not onely the better to see the filthyness of theyr corruptions that he may avoyd them, but to behold also what orders and offices Christ Jesus hath sett in his Church, to keep and observe them. To which end he shall do well himself to Consider that which here he hath sett down unto you, concerning the writte word of God. According to which if he shall examine the particulars of theyr Church-constitution (of which more, God willing, hereafter): I hope he will no more say in this case, that as of spicerity, as of God, in the sight of God, so writeth he of these things: but will rather acknowledg that whosoever go about to bring colour out of the Scriptures for them, they do therein no other but (f) make marchandize of the word of God: And therefore will epyther stay his talk, and lay his hand on his mouth: or if he speak, will speak to his own soule, and (g) say, Wilt thou plead Antichrists cause? or wilt thou save him? If he be of Christ, let him plead for himself, against them that by the word of theyr testimony destroy his ordinances. Thus much to the entrance of this letter.

The rest of it is spent in laboring to disprove the writing which it seemeth you gave him in defence of your separation from the ministry of these assemblies. Which after he hath well propounded in forme of reasoning, he then bringeth some show of answer thereunto and of defence of theyr Ministry. Wherein although I might in few lynes shortly have noted the subtilty and unsoundness of his answers: yet have I chosen rather to write somewhat largely, both for your sake and his own, and for others also into whose hands these writings may

(f) 2. Cor. 2.
17.

(g) Iudg. 6.
31.

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map con. And this haue I thought to be the moze needfull, because he doth here so earnestly both protest the spincerity of his affection, and make promise that nothing shalbe brought to perswade you, but the word of God. Now of the spincerity of his affection I make no doubt, but do verily thinck that he writeth and walketh as he is perswaded. Onely where he promiseth and pzetenderh to bring the word of God for the perswasion of your soule, and performeth it not in deed: and yet hath such obiections and pzetence off Scripture and reason, as greater in this case (I thinck) neyther haue ben neyther can well be brought: therfore haue I thought it best, for better clearing of the truth, to prosecute his answers from point to point: And although it will be the moze tedious, yet to take this course therein: first, to sett down in his own words his answers to the reason you gaue him: and then to examine and take them away by the light of the Scriptures. For your self, it shalbe your part (as he desireth you) to lay apart all sinister affection, and with meeknes to receyve the word of truth grafted in you, and able to save your soule. Consider therfore well what is said: and the Lord give you vnderstanding in all things. Now to proceed, it followeth in his letter to you, thus.

Mr. H. his letter. Section. 2.

The summe of the vvhole vvriting you gaue me is a reason to prove the lawfulness of your separation from our assemblies, because vve have no such ministers as you may lawfully ioyne vvhithall: and for plainenes, it may fitly be concluded in this forme:

Whosoever he be that dealeth with the holy things of God, and worketh vpon the Consciences of men, by vertue of an Antichristian power office and calling, him the people of God ought not to receyv or ioyne themselves vnto: 2 Thes. 2. 4-10.

But all the ministers that stand buer the Church assemblies in England, deale with the holy things of God, and work vpon mens consciences by vertue of an Antichristian power office & calling.

Therefore the people of God ought not to receyv them, or ioyne themselves vnto them.

The Reason alledged for separation from the Church minister of England.

The first part of this reason as I am not vnvilling to yeeld vnto, so do I affirme that the vvords of the Apostle vvritten 2. Thes. 2. 4-10. are for the proof thereof wrested and perverted from the right sence. For the Apostle there describeth

Antichrist, not by his unlawfull outward calling or office that he should exercise in the Church, but first by the false doctrine he should teach, as appeareth plainly by the 10. and 11. verses: and secondly by the authority he should usurpe to give lawes vnto mens consciences, and to rule in the hearts of men as God, as you may see in the 4. verse. Vvhich two marks of Antichrist as they may evidently be discerned in the papacy, so admitt all the outward callings and offices in the Church of England exercised, were faulty and vnvarrantable by the word: yet you in your own Conscience know that these marks of Antichrist can not be found amongst the worst of our ministers. For neyther do the lawes of our Church allow any to teach false doctrine, and we all professe Christ to be the onely lawgiver to the conscience, neyther is any thing amongst us vrged to be done vpon payne of damnation, but onely the word and law of God.

Answer to the 2. Section.

Myster D. sayth here, he is not unwilling to peeld to the first part of the reason: Yet afterward in his letter when he hath taken some exception agaynst the prooff off it, contradictting himself, he ^(a) hath these words, And this I hope may be sufficient to show how vnttrue that is which is affirmed in the first part of the reason, &c. Now to peeld to the first part of the reason (as being true) and to hold that which is affirmed in it to be vnttrue, what are these but contradictory the one to the other? But to let this passe, because it may be I mistake his meaning, or he forgott himself: I com to show that the words off the Apostle written 2. Thes. 2. 4. &c. do sitly and directly proue the first part off the reason, and therefore are not for the proof thereof wrested and perverted from the right sence, as he taketh exception: I proue it thus first.

(a) In sectio
5. in the end
of it.

(b) 2. Thes.
2. 4. &c.

If this ^(b) Scripture teach that such as receyve or ioyne vnto Antichrist that man of sinne in his apostasy, opposition, and exaltation above all that is called God and that is holy, that such (I say) shall perish because they receyve not the love off the truth, but are carped with a strong delusion to beleev lies and to please themselves in that transgression off the lawes and ordinances off God: then it proueth that the people off God may not receyve or ioyne vnto any which deale with the holy things off God and work vpon mens consciences by vertue off any off that Antichrists power, offices, and callings: because in so doyng they cannot but haue fellowship in that apostasy, opposition, and exaltation off Antichrist, and thereby stand subiect to perish eternally, forasmuch as they receyve not the love off the truth, but in a strong delusion please themselves in vnttruth and vnrighteousnes, even in Antichrists transgression off the lawes and ordinances off Iesus Christ.

But the former is true: as may appeare by comparing together vers. 3. 4. 7. 8. with vers. 10. 11. 12. Therefore also the latter.

Nert for proof hereoff, let us marke how the Apostle describeth Antichrist in this Scripture. Which we find to be by many mo effects and properties then Mr. D. hath noted: and such also, as do plainly show that this Scripture propheth the truth of the first part of the reason for which it is alledged:

1. As first, that Antichrist shall make (1) Apostasy and departure from the faith and order off Jesus Christ prescribed to his Church. Which whether he haue not done it in the offices of ministry, in the entrance into them, in the works and maintenance off them, as well as in other points off the faith and commaundements of Christ, let the things themselves speak. (1) 2. The 2.3.

2. Secondly, that he shall be (m) a man of sinne. Where it is to be obserued, that as the true Church of Christ is compared to the body of a man, and together with Christ the head thereof, is called by the name of Christ (1. Cor 12. 12.) so the false Church of Antechrist is compared also to the body of a man, and consisting of all the parts together is called a man of sinne: even wholly giuen and carped to sinne and transgression of the law of God. Which as in other parts it is to be seen, so also in the offices and functions of that body of Antechrist that man of sinne. (m) Ver. 3.

3. Thirdly, that he shall (n) first work as it were in secret, in a mystery, by little and little gapesaving and corrupting the faith and ordinances of Jesus Christ. (n) Ver. 3. and 7.

4. Fourthly, that (o) afterward, when that which hindreth is taken away, he shall then be manifested and at length exalted in his throne, being in his ministry, worship, lawes and constitutions opposed against and lifted vp above the Lord Jesus, and his true faith, servants, ministry, ordinances, and all holy things he hath giuen to his Church. (o) Ver. 4. compared vvith Ver. 3. 6. 7. 8.

5. Fifthly, that he shall (p) thus be exalted, not without the Church among the heathen or Jewish infidels, but in the bosome of the Church among them that professe Christ: so as he shall sit in the Temple of God, pretending that he is as God, giuing lawes to the consciences of men for the service of God. (p) Ver. 4. compared vvith Rev. 13 II.

6. Sixthly, that he shall be (q) A lawles man, who will not be tyed to the lawes and ordinances off Jesus Christ, but will despise and oppugne them, and sett vp others off his own at pleasure. (q) Ver. 8. an Omos, that is, lawles, or, lawbreaker.

(z) Ver. 9.
compared
vvith Mat.
24.24.

7. Seventhly, that (r) Sathan shall set all his power and cunning as to erect and establish, so also to uphold this throne and kingdome of Antichrist: And that with such power and lying wonders, as (if it were possible) the very elect should be deceived.

(s) Ver. 3. and
8. compared
vvith Rev. 14.
6. 7. 8.

8. Moreover, that notwithstanding all the power of Sathan, and the Apostasy, subtilty, opposition, exaltation, and iniquity of the man of sinne, yet at length (u) he shall with all his offices and constitutions be utterly consumed by the spirit and power of Christ Iesus, appearing in the brightness of his Gospel, before the last day. Whereupon also he is here called the sonne of perdition, being by God foreappointed to be destroyed and abolished.

(t) ver. 10. II.
12. compared
vvith
Rev. 14. 9. 10
II.

9. Finally, that (v) they which partake in his apostasy and iniquity, shall justly perish: because they receyve not the love of the truth to obey Iesus Christ, that they might be saved: but being strongly deluded, beleeve and please themselves in the lyes and vnrightheousnes of Antichrist vnto condemnation.

(v) 2. Theſ.
2. 3.

(vv) Ver. 4.

(x) Ver. 8.

(y) ver. 10. II.

By all which it appeareth both how vnperfectly Mr. B. hath noted down the marks off Antichrist described in this place, and that Antichrist is here described to haue unlawfull callings and offices. For otherwise how should he stand (v) in apostasy from the true callings and offices, as well as from the other ordinances appointed by Iesus Christ? how else should he stand so directly in (vv) opposition against, and so proudly in exaltation aboue all that is called God, and that is holy? (x) how should he els be said to be lawles, contemning and treading vnder foot the lawes and commandements of Iesus Christ? Yea, how should he els deceive the world so as he doth in (y) all deceyvablenes of vnrightheousnes, if he had not unlawfull callings and offices, wherein to teach and reigne over the people seduced by him: which yet they beleeving lyes should count to be lawfull, as they doe even vnto this day?

But to let other reasons alone, and to take the marks of Antichrist, which Mr. B. hath himself here set down. I would aske, first how Antichrist shall teach his false doctrine (which here Mr. B. noteth to be one mark): whether in the lawfull offices and callings ordeined by Christ, or in the unlawfull offices and callings devised by Sathan and vsed by this man of sinne in his Apostasy? Secondly, how he shall usurpe that authority, to give lawes vnto mens consciences, and to rule in the hearts of men as God (which Mr. B. noteth as the other

other marke): whether in the true offices and callings appointed by Christ, or in false ones devised by Satan and himself: For the very termes and actions of teaching and of vsurping authority, here mentioned by Mr. B. do in this case imply some offices and callings, lawfull or vnlawfull, wherein to teach and vsurpe authority. Now lawfull they can not be, because he standeth in apostasy from Christs way, pea oppositt against it, and even lawles in that respect. It remaineth therefore that they are vnlawfull ones. And being found not onelp in the papacy, but in the Church of England: it followeth that they are not to be receyved or ioynd vnto in the one any moze then in the other: as also that this Scripture is not wrested, but fitly and soundly alledged for the proof of the first part of the reason.

But because Mr. B. taketh exception at the proof, though all in vayne: yet for his better satisfaction, and moze strenghtning of the proposition, let him further consider, first, that as Christ being King and Lord of his Church, hath giben vnto it the holy things of his word, Sacraments, Censures, Treasurp etc. so he hath also as (2) Lord and King appointed offices of his own to continue to the end of the world, to witt, Pastors, Teachers, Elders, Deacons and Helpers, for the due administration of these his holy things according to his word, being lawfully called therevnto. So as neyther any may medle therewith by vertue of any Antichristian power office or calling, nor if they do, may any ioyne with them therein, least partaking in theyr sinnes, they receyve also of theyr plagues. Secondly, that (x) our consciences are the Temples of the holy Ghost. Whervpon it must needs follow, that we may not suffer Antichrist to sit in them at all: as he doth whensoeuer we suffer them to be wrought vpon in the ministry of the word or any other wayes, by vertue of any Antichristian power office or calling. And this I thought to annere for the further confirmation of the first part of the reason: which though in word Mr. B. seemeth to graunt, yet in deed he laboureth to oppugne.

Now where he saith, the lawes of theyr Church allow not any to teach false Doctrine: although this be not much materiall to touching the point in controversy, seing they allow not any to teach true doctrine but in false and Antichristian callings, which is vtterly vnlawfull to be done: yet we fynd that by the lawes of theyr Church many false doctrines are and may

(2) 1. Cor.
12. 5. 28.
Ephes. 4. 8.
11. 12.
Rom. 12. 7.
8. vwith.
1. Tim. 3.
cap. and 5.
cap. and 6.
13. 14. 15.

(x) 1. Cor.
3. 16. 17.
and 2. Cor. 6.
16. 17. 18.
compared
vwith 2. Thes
2. 4. 10.

may be taught among them. A list of which leaven of the p^rs, I will give in some particulars, as followeth.

*He saith many
false doctrines
may be taught in
the church*

1 That there may be in the Church other Archbishops and Lordbishops, then Jesus Christ. which is contrary to 1 Pet. 5. 3. 4. 1 Cor. 12. 5. Ephes. 4. 5. Heb. 3. 1. etc. Luk. 22. 25. 26.

2 That men may and ought to be made ministers by these Lord Bishops (that is, may enter into the ministry by another way, then Christ hath sett down in his word, and by other Lord bishops then Jesus Christ) which is contrary to Heb. 5. 4. Joh. 10. 1. 7. and 13. 20. ad 14. 6. Jer. 23. 21. Act. 14. 23. with 6. 3. 5.

3 That the Bishops and the church chancelours and officials have Christs power to excommunicate and cast out of the Church of god: which is contrary to Mat. 18. 17. 1 Cor. 5. 4.

4 That the ministers of the Church may be civil magistrates also and exercise civil authority in the common wealth. Which is contrary to Mat. 20. 25. 26. 2 Tim. 2. 4. Rom. 13. 1. etc. Rev. 17. 18.

5 That men may give the titles of the lord Jesus unto the Bishops, to call them their Arch and Lord Bishops, reverend Fathers, and such like. Which is contrary to these Scriptures, Esa 42. 8. et 5. 20, Mat. 23. 8. 9. 10. Joh. 32. 21. 22. 2 Thes. 2. 4.

6 That the Lord Bishops can give the holy Ghost, and power to retayne and forgive sinnes: As when they make any Ministers, they say unto them, Receyve the holy Ghost: whose sinnes thou dost forgive, they are forgiven and whose sinnes thou dost retayne they are retayned. Which is contrary to Luk 11. 13. Joh. 3. 8. and 15. 26. 27. and 20. 21. 22. 23. Gal. 3. 5. and 4. 6. Act. 8. 18. 19. 20. 21. Luk. 5. 21.

7 That the ministers of Christ may execute their ministry under these Lord Bishops, and their Chancelours and Archdeacons: and cease preaching and leave their flocks at their appointment. Which is contrary to 1 Cor. 12. 5. and 9. 16. Jer. 48. 10. Act. 4. 18. 19. 20. Joh. 10. 12. 13. Amos. 7. 12. 13. 14. 15.

8 That the offices of suffraganes, Deanes, Canons, Prebendaries, Queristers, Organists, Archdeacons, Commissaries, Officials, Parsons, Vicars, Curates, stipendiary preachers, and the rest of that sort among them, are lawfull and necessary to be had in the Church of Christ. Which is contrary to these Scriptures, 1 Cor.

12. 18. 28. Rom. 12. 7. 8. Ephes. 4. 11. 12. 13. Num. 16. 40. and 18. 4. 7. Esa. 1. 12. Heb. 9. 3. Jer. 51. 26.

9 That the Deacons office in the Church is to be employed in publick prayer, administration of Baptisme, and ministry of the word (being by the Bishops licensed herunto) which is contrary to Act. 6. 2. 3. 4. Ephes. 4. 11. 12. Rom. 12. 7. 8.

10 That there is and may be now an office of priesthood in men for the Ministry of the Gospel. Which is contrary to Heb. 7. 11. 12. 16. 18. 23. 24. Ephes. 4. 11. 12. 1 Pet. 2. 5. 1 Cor. 12. 5. 28.

11 That the maintenance of the Ministers of the Gospel may be by tithes and offerings (which must needs be Jewish or Popish) Contrary to Heb. 7. 12. 1 Cor. 9. 13. 14. Phil. 4. 10. 18. Rom. 15. 27. Gal 6. 6.

12 That Christ in his soule descended into hell, whilest his body lay in the grave: which doctrine is contrary to these Scriptures, Luk. 23. 43. 46. Joh. 19. 30. Col. 2. 14. 15. Luk. 16. 26. Eccles. 12. 7.

13 That Christ hath not sett in his Church an Eldership to continue as well vnder Christian as heathen Princes. Which doctrine is contrary to 1 Tim. 4. 14. and 5. 17. and 6. 13. 14. 15. Mat. 28. 20. 1 Cor. 12. 28. Rom. 12. 7. 8. Ti. 1. 5. Act. 14. 23. and 20. 17. 28. and 21. 18. 1 Pet. 5. 1. 2. 3. 4.

14 That the ministry, worship, and government which Christ hath appointed to his Church, is not to be received or topped unto, vnles the magistrates do allow it, where they are Christian. Which is contrary to Mat. 28. 20. 1 Tim. 3. 15. and 5. 21. and 6. 13. 14. 15. With 2 Tim. 2. 2. Act. 5. 29. 1 Pet. 2. 17. Mar. 8. 34. 35. 36. 37. 38. Esa. 51. 12. 13. Luk. 12. 4. 5. 6. 7. 8. 9. and 21. 12. 13. Psal. 2. 10. 11. 12. Heb. 12. 17. 17. and 14. 12.

15 That the Apocryphal books (which have in them errors, (b) vntruths, (c) Blasphemy, (d) magick, and (e) contradiction to the Canonick Scriptures) may be vsed in the publick worship of God Which is contrary to 2 Tim. 3. 16. 17. Gal. 3. 15. Heb. 22. 18. 19. 2 Pet. 1. 16. 19. 20. 21. 1 Tim. 6. 3. 4. 5. Rom. 3. 2. With Deut. 4. 2. 5. 6. Pro 30. 5. 6. Psal. 19. 7. 8. 9.

(a) 2. Macchab. 12. 44. 45. and 14. 41. 42. Ecclesiasticus. 46. 20. vvifdō. 19. 11. (b) 2 Esdras. 14. 21. 22. 23. 2. Machab. 2. 45. 6. 7. 8. Tobit. 5. 11. 12. 13. vvith 12. 15. Iudith 8. 33. and 10. 9. vvith 10. 12. and 11. 6. 12. 13. 14. 15. ad 14. 3. 4. 1 Machab. 9. 3. 18. vvith 2 Mach. 1. 10. also 1 Machab. 6. 4. 8. 9. 16. vvith 2 Machab. 1. 13.

14. 15. 16. and vvith 9. 1. 5. 7. 9. 28. 29. (c) Tobit. 12. 12. 15. compared vvith Rom. 8. 34. 1 Tim. 2. 5. Rev. 8. 3. 4. (d) Tobit. 6. 6. 7. 8. and 9. 2. 3. vvith 3. 7. 8. also 11. 10. 11. 12. 13. vvith 2. 9. 10. (e) Iudith 9. 2. 3. 4. compared vvith Ge. 49. 5. 6. 7. Ester Apocripha. 12. 5. vvith Ester Canon. 6. 3. also Ester Apocripha. 15. 9. 10. vvith Ester canon. 5. 2. Ecclesiasticus 46. 20. vvith Esa. 57. 2. ad Eccles. 12. 7.

16 That there may be a prescript leiturgy and sett forme of service in the Church devised and imposed by mā, for the worship of God. Which doctrine is contrary to these Scriptures. Esa. 29. 13. 14. Mat. 15. 9. Exod. 20. 4. 5. 6. Psal. 119. 21. 113. 128. Gal. 3. 15. Ephes. 4. 7. 8.

17 That the book of common prayer (taken out of the Popes portuis) is the true worship and service of God for his Church and people. Which is contrary to Deut. 12. 30. 31. Lev. 14. 9. 10. 11. and 22. 18. 19. 2 Thes. 2. 3. 4. 8. Jer. 51. 26. Joh 4. 23. 24. Mat. 15. 9. and 28. 20.

18 That one may read other mens words vpon a book and offer them vp to God as theyr own prayers and sacrifices. Which doctrine is contrary to Rom. 8. 26. 27. 1. Pet. 2. 5. 1 Cor. 14. 15. 1 Sam. 1. 15. Psal. 66. 16. 17. 18. 19. 20. Esa. 29. 13. 14. Lev. 8. 3. 4.

19 That the most wicked and theyr seed may be compelled and receyved to be members of the Church. Which is contrary to Psal. 110. 3. Act. 2. 40. 41. 47. and 19. 9. Lev. 20. 26. Ezra. 6. 21. 2 Cor. 6. 14. 17. and 9. 13. Joh. 15. 19.

20 That marriage may be forbidden at certayne seasons of the yere, as in lent, Adbet, Rogation week etc. which doctrine is contrary to 1 Cor. 7. 2. Heb. 13. 4. with 1 Tim. 4. 3. and Dan. 7. 25.

21 That marriage is an ecclesiasticali, not a civill, action: neyther lawfull, except it be solemnized by a Priest. which is contrary to Ruth. 4. 1. 9. 10. 11. 12. 13. Pro. 3. 17. Mal. 2. 14. Deut. 27. 23. 24. Heb. 13. 4. Gen. 29. 21. 22. 3. Tim. 3. 16. 17. Deut. 12. 32.

22 That women may administer the Sacrament of Baptisme. Which is contrary to 1 Cor. 14. 34. 35. 1 Tim. 2. 12. Mat. 28. 18. 19. 20. Ephes. 4. 11. 12.

23 That Baptisme is to be administred with a crosse in the forehead: ad that also, as a symbolical signe. which is contrary to Mat. 28. 18. 19. Lev. 14. 9. and 22. 18. Rom. 4. 11. with 1 Cor. 12. 13. Exod. 20. 4. 5. 6. Psal. 119. 113. 128.

24 That the Lords super is to be administred with these words, The body of our Lord Iesus Christ which was given for thee, preserve thy body and soule etc That is, with other words then those of Christs institution: pea, with such as are taken out of the Popes masse book. Which

- Which is contrary to 1 Cor. 11. 23. 24. 5. Luk 22. 19. 20. Deut. 12. 30. 31. with 2. Thes. 2. 3. 4. 8.
- 25 That the Sacrament of the Lords supper may be administred to one alone: as to the sick man ready to dy, etc. which is contrary to 1 Cor. 10. 16. 17. and 11. 33. Mat. 26. 26. 27. Act. 2. 42. and 20. 7.
- 26 That the Lords supper is to be receyved, kneeling. which is contrary to Mat. 14. 18. 22. 23. 1 Cor. 10. 21. and 11. 20. and 14. 40. Exod. 20. 4. 5. 1 Thes. 5. 22.
- 27 That though the open notorious obstinate offenders be partakers of the Sacraments, yet neyther the Sacraments, nor the people that ioyne with them, are defiled thereby. Which doctrine is contrary to 1 Cor. 10. 17. Hag. 2. 14. 15. 1 Cor. 5. 6. Eccles. 10. 1. Mat. 18. 8. 9. 15. 16. 17. 18. 19. Exod. 12. 43. Ezra. 6. 21. 22. Lam. 1. 10. Lev. 11. 24. and 13. 45. 46. and 15. 4. 5. 6. 7. 31. and 19. 7. Num. 5. 2. 3. and 19. 21. 22. Josua. 7. 11. 12.
- 28 That prayer is to be used over the dead at buriall. Which is contrary to Exod. 20. 7. with Eccles. 11. 3. and Luk. 16. 26. Hos. 9. 4. Mat. 6. 9. 10. 11. 12. 13. 1 Joh. 5. 14. Jam. 1. 6. with Rom. 14. 23.
- 29 That there may be holy daies appoynted to the virgin mary, to John Baptist, to the Apostles and all Saints and Angels: together also with fasts on theyr eves, on Ember daies, Frydaies, Saterdaies, and Lent. Which doctrine is contrary to Exod. 20. 8. 9. 10. 11. Galat. 4. 10. 11. Col. 2. 16. 18. 21. 23. with 1. Tim. 4. 1. 2. 3. Act. 20. 7. 1 Cor. 16. 1. 2. Heb. 1. 10. and 19. 10. and 22. 18. 19.
- 30 That the roap, surplice, tippet, rochet, square cap, and such like are meet and decent ornaments for the worship of God, and ministry of the Gospell. which is contrary to Esa. 30. 22. Exod. 20. 4. 5. Deut. 12. 30. 32. Psal. 119. 113. 128. 1 Tim. 3. 2.
- 31 That the oth ex officio in theyr ecclesiasticall courts, making men sweare to accuse themselves etc. is lawfull and to be used. which is contrary to Exod. 20. 7. Jer. 4. 2. Joh. 18. 19 20. 21. 22. 23. with Mat. 26. 63. Act. 23. 35. and 24. 13. and 25. 16. Deut. 19. 15.

private communion

of the office

These and divers other false doctrines do the lawes of theyr Church allow to be taught. And if any among them teach otherwise, they are subject to be suspended, excommunicated, degraded

degraded, depriued by the^y Lords the Prelates, the^y Chancellours, and Officials. And we, because we teach and walk otherwise, are haied to prisons and gallowes, banished and rapped upon, pea hated of all men for the truths sake.

2^d Second
admon. to
the Parliam.
pag. 6. & 7.

Now as you see the lawes of the^y Church allow false doctrine to be taught: so for the^y preaching also of the truth, consider I pray you what themselves haue heretofore written of themselves. In an (f) admonition to the Parliament, they say and write of the^y Church estate, as followeth. We are (say they) so scarce com to the outward face of a Church rightly reformed, that although some truth be taught by some preachers, yet no preacher may without great danger of the lawes utter all the truth comprised in the book of God. It is so circumscribed and wrapt within the compasse of such statutes, such penalties, such Injunctions, such advertisements, such articles, such canons, such sober caveats, and such manifold pamphlets, that in maner it doth but peep out from behind the skreen. The lawes of the land, the book of common prayer, the Queens Injunctions, the Commissioners advertisements, the Bishops canons, Linwoods provincials, every Bishops articles in his diocess, my Lord of Canterburys sober caveats, his licences to preachers, and his high court of prerogative or grave fatherly faculties: these together or the worst of them (as some of them be to bad) may not be broken or offended against, but with more daunger then to offend against the Bible. To these subscribing, and subscribing again, and the third subscribing are required: for these preachers and others are indited, are fined, are prisoned, are excommunicated, are banished, and haue worse things threatned them. And the Bible, that must haue no further scope, then by these it is assigned. Is this to professe Gods word? Is this a reformation? He that could not abide (g) strange fyres in the old law, but burnt them that used it: what will he do to us in the new law, that erect a new and strange course or vword, to rule his Church by? What did the Pope but so? He did suffer Gods vword to haue a course, as far as it pleased him, so that he might haue the vvhole authority about it. So did the popish Church. But vve say (h) the vword is about the Church. Then suerly it is about the English Church, and about all these books afore rehearsed. If it be so, vwhy are not they over-ruled by it, and not it by them?

(g) Lev. 10.
1. 2.

(h) Ephes. 2.
20.

These are the^y own words: and that in an admonition to the high court of parliament. So as (we holding

ding our peace) you may by this perceive in what estate they stand by the lawes and present constitution of the Church.

But Mr. D. addeth moreover, that they all professe Christ to be the onely law giver vnto the conscience. Is this so in deed? Now is it then, that Mathew Sutcliffe Deane of Exeter a chief officer in the Church is not afrayd nor ashamed to publish in print, that it (i) soundeth harsh in Christian eares, to call Christ a Lawgiver? But to let him alone with his blasphemous contradiction to the (k) Scriptures and Spirit of God: let us consider a little the profession they make herein. And first, I aske, what if the Papists professe as much? Will such (l) profession in word help any thing, when in deed by the word they deny it? Secondly, let Mr. D. remember, that (m) some of themselves affirme, vvholes they professe Christ to be a king, and yet submit not to the lawes he hath prescribed in his vvord, they make him an Idoll, and putt a scepter of reed in his hand. Thirdly, do not they find fault with the Papists, ad prove them to be no true Church though they professe in word that Christ is the king of his Church, because in deed they obey not his lawes, but have invented and use theirown canons and constitutions for government of the Church? Mark well theirown vvords in (n) a treatise lately published, wherein they prove the Church of Rome not to be the true Church, by this reason following: The Papists in vvord vvill not deny, but Christ is a king, vvich hath all pover in heaven and in earth: But in deed it appeareth they do exile and banish him out of his kingdome, or at least leav him but a small portion or rather none at all. For in respect that he is a spirituall king and the king of his Church, he is also (o) (as Iames speaketh) the onely lawgiver thereunto; and therefore by his lawes onely the Church is to be governed: Which they cannot abide. For they addetheir popish Canons, constitutions, and customes, vvhereby they vvill haue the Church governed: Yea, they vvill haue these take place, though they utterly displace the vvord of God for the maintenance of them. These are theirown vvords in that treatise. Thus they reason against the Papists. And is not this reason (I pray you) as strong against themselves, and against theirown Church, Prelates and Clergy? Yea, are not theirown ecclesiasticall assemblies (p) daughters of the Church of Rome in this behalf? Or have they more priuiledge by theirown verball profession, to be exempt from the obedience of Christ and his lawes, then the Papists have?

W iij

Lastly,

(i) Sutcliffe. English treatise of ecclesiastical discipline, pag. 7.

(k) Esa. 33. 22. and 42. 4. Gen. 49.

(l) A. 5. 31. Gal. 6. 2.

Ier. 31. 33. vvith Heb. 8.

10. Iam. 4. 12 [1] Tit. 1. 16

[m] Demonstr. in the

preface to the Reader

also, Declar. of ecclesiastical

discip. [n] Gods

arrow against

Atherists, Papists, etc.

cap. 5.

[o] Iam. 4. 12.

(p) Ezech. 16. 44. vvith Rev. 17. 5.

Lastly, seeing Mr. D. saith they professe Christ to be the onely lawgiver to the conscience: Let him in sinceritie of heart, as before God, answer vs these few questions:

1 Whether then obedience be not to be given to the Lord Jesus in whatsoever he hath commaunded, and all his lawes and ordinances to be observed, though all the Princes on earth should forbid it.

2 Why then they abstaine from the obseruation of those Lawes and ordinances which (q) themselves haue taught and written to be appoynted by Jesus Christ, to be kept vnblaimeable and without spot vntill his appearing, yea, though it be with the losse of wealth, honour, liberty, and life it self.

3 Whether the Lord Jesus the lawgiver of his Church haue not set in his Church to continue to the end of the world, the offices of Pastours, Teachers, Elders, Deacons andelpers: together with the entrance, works, and maintenance: for the administration of his holy things.

4 Whether the Offices of Archbishops, Lord bishops, priests, deacons, vicars, and the rest now had in England, the manner of entrance into them, the administration of them by the popish canons and booke of common prayer, the maintenance in them by tithes Lordships, Chrismes, offrings and such like, be appoynted by Christ that onely Lawgiver to his Church: and in what places of his Testament.

5 Whether being not prescribed by Christ, but deriued from and belonging to Antichrist, any can either administer or ioyne vnto them in that estate: and yet in truth acknowledg Christ to be the onely lawgiver to the conscience.

6 Finally, whether they which abyde one with the world and false Church, not separating themselves from them according to the (r) commaundement of Christ: which administer or receiue the word or Sacraments in or from a false ministry: which bow down vnto traditions and false worship devised and imposed by man: which stand subject to be silenced and excommunicated by the Prelates, the Chancelours and Archdeacons: whether these (I say) can be said in truth to hold Christ to be the onely lawgiver to the conscience? Or whether in deed

(q) T. C.
first reply
pag. 177.
Declar. of
Eccles. discipline, etc.

(r) Act. 8.
40. and 19.
9. 2 Cor. 6.
17. 18. Rev.
18. 4.
1. Tim. 6. 3.
4. 5.

they receyve not the mark of the Beast, and as yet stand subjects of his kingdome, submitting to his Antichristian lawes and constitutions.

In the last place Mr H. addeth, that nothing among them is vrged to be done vpon payne of damnation, but onely the word and law of God. To which I answer, first, that if this were true, yet it is not to the purpose seeing many things among them contrary to the word of God are vrged to be done vpon payne of imprisonment, confiscation of Goods and lands, banishment, death, and such like. Secondly, I answer that they do require men to be subiect to thei^r excommunication vpon payne of damnation, as (1) thei^r own words in thei^r w^ords of excommunication do show. Now it is evident and confessed by the best of themselves, that they have not Christs power to excommunicate, but execute it contrary to the word of God, by an Archdeacon or Lordly Prelate, according to thei^r canons. Wherevpon also (to note it by the way) it followeth, that they are not a true Church of Christ. For (1) Christs Church hath alwayes Christs power to excommunicate: Whereas these assenblyes have no other power to excommunicate, but by the Archdeacon or Lordbischop, whose offices be Antichristian. And herevpon it is, that the more religious any is among them, the more he contemneth thei^r excommunication: Which were a fearefull sinne, if thei^r Church were a true Church, whose bynding on earth were such as bound also in heaven. Thirdly, I answer, if thei^r ministry and worship of God were according to the word and law of God, then ought all vpon payne of damnation to submit and iopne vnto it. Now if they do not so vrgen it, themselves do thereby acknowledg, that it is not of God. If they do so vrgen it, then they vrgen vpon payne of damnation that which is contrary to the word and law of God: as hath ben and shall more be showed hereafter. Now it followeth in his letter, thus.

(1) Ad salutem animæ
that is, to the
salvation of
the soule.

*No power to excommunicate
but by the church*

(1) 1 Cor. 5.
4. 6.
Mat. 18. 17.
18. 19. 20.
And this
Mr H. graunteth after
vvard in section, 5.

Mr. H. his letter. Section. 3.

TO which purpose also I beseech you to consider, that although there is not the least part of Christs ordinances that can be neglected without grievous sinne yet the want or neglect of some of these ordinances of Christ, which concerne the discipline of his Church and the dutyward calling of the ministers, is no such sinne, as can make eyther the ministers, and governours of our Church Antichrists, or our Church an Antichristian and false Church. And although divers corruptions remayne in our Church, which were derived to vs from the

Papists

Papists (the least whereof I will not take upon me to defend), yet are they not of that nature that can make vs an Antichristian Church.

For first, no one place of Scripture can be found, where he is called an Antichrist or Antichristian, who holding the truth of doctrine, and professing those articles of religion that are fundamentall as you know we do) doth swaerve eyther in iudgment or practise from that rule that Christ hath given for the Discipline of his Church. In the prophecy of Daniel, Antichrist is described by his Doctrine, Dan. 7. 8. 25.

So is he in the epistle to the Thessalonians, 2 Thes. 2. 10. 11.
And in the epistle to Timothy, 1 Tim. 4. 1. 2. 3.
And in the Epistles of Iohn, 1 Ioh. 2. 22. and 4. 3. and 2. Ioh. 7.
And in the book of Revelation: chap 13. 5. 6.

Neither can you fynd any Antichrist mentioned in the Scripture, whose doctrine was sound. Our Saviour Christ calleth him a true Pastour, and no hierling who leadeth the sheep in at the doore, Ioh. 10. 2. that is, who teacheth no other meanes of salvation, but Christ onely, who is the doore of the sheep, Ioh. 10. 7. 9.

He affirmeth also that whosoever beleveth in his heart, and confesseth with his mouth, that he is that Christ and Messiah promised, is a true member of his Church and built upon a rock, against which the gates of hell shall not prevaile. If then the doctrine of our Church be sound, what varrant have you to call vs Antichrists? If our pastours offer to lead you vnto salvation through no other doore then Christ, how dare you that say you are Christs, refuse to be guyded by them? If our assenblyes be built upon that rock, how can you deny them to be true Churches?

Answer to Section, 3.

It is to be noted here, first that Mr B. denieth not but they stand in grievous sinne, by neglecting Christs ordinances: secondly, that he graunteth they retayne divers corruptions in their Church, which were derived to them from the Papists. Now their case standing thus by his own confession, how can he perswade you or any other to (v) partake with them in such sinnes, vnles he would have you also to receiue of their plagues.

(v) Rev. 18.
4. and 14. 9.
39.

Agayn it is to be obserued, that Mr B. saith here, he will not take upon him to defend the least of their popish corruptions: And yet doth cleane otherwise throughout this letter, chiefly in his answer to the second part of the reason. But to omit this, I would desier to have noted down in particular, the corruptions remaining in their Church, which he confesseth were derived to them from the Papists. And then, let it be iudged whether they be Antichristian.

Here also it is to be mynded, that the ministry and constitution

constitution of the Church is not charged to be Antichristian, because of this, that they want or neglect some of Christs ordinances (as here he may seem to insinuate) but because they have and submit unto Antichrists: as will appeare in the discussing of them. In the meane tyme (to omitt many other) let him consider, first, that they forcing and confounding in the body of their Church all maner people though never so wicked, to stand members thereof, is meerly (vv) Antichristian, and directly contrary to the order of Jesus Christ, who hath commanded his people to (x) separate willingly from the world and all false wapes. Secondly that the offices of (y) Archbishops, Lordbishops, Archdeacons and their Officials (in whom resteth the chief ecclesiasticall power among them) are also Antichristian, and were never sett by Christ in his Church. Thirdly, that the offices, of the (z) Priests, Deacons, Vicars, stipendaries, and the rest of the inferiour ministry among them, their entrance also into their offices, their administration of them, and maintenance in them, are not found in the Testament of Christ nor in the Primitive Churches planted by the Apostles, but derived from and belonging to the apostasy of Antichrist, and found in his popish pontificall and assemblies even unto this day.

Next touching their profession he speaketh of, I answer: first, that the verball profession of the articles of religion that are fundamentall, will no more help them then it doth the Papists: who do also verballly and daily repeat and professe in generall the articles of faith, called the Apostles creed, and the Creed of Athanasius, of Nice, and Calcedon: wherein are briefly and generally conteyned the fundamentall points of Christian religion. But what avayleth this either the one or the other, when otherwise in particular, all of them in practise, and some in judgment deny Christ to be that eternall Prophet, Priest, and king of his Church, howsoever in word and generall they both do professe it.

Secondly I answer, that the very strength of delusion, and depth of the subtilty of Antichrist (by which he deceiveth) standeth in this, that he pretendeth to be for and with Christ, and teacheth many excellent truths, otherwise he would soone be espyed and forsaken: whereas now it is a mystery (as the Scripture (a) saith) hardly discerned, and hardlyer avoyded. Hereupon it is that among the Papists, so many of them are deluded, whil- les the Pope professeth he is not against Christ, but for him,

(vv) Rev. 13. 16. and 18. 2

(x) Act. 2. 40. 41.

Rev. 18. 4.

2. Cor. 6. 17.

Ezra. 6. 21.

and 9. 14.

Psal. 119. 113

128.

(y) 2. Thes.

2. 4.

Rev. 9. 3.

with 1. Cor.

12. 5.

Ephe. 4. 5. 11

1. Pet. 5. 3. 4.

(z) Rev. 18.

11. and 17. 1.

&c. ad 9. 3.

compared

with Heb. 7

12.

Rom. 12. 7. 8

Ephes. 4. 11.

12.

1. Tim. 5. 17

(a) 2. Thes.

2. 7.

Rev. 17. 5.

even his bicar, and Peters successor: that his Church is the Catholik Church, out of which there is no salvation, and such like. And among these in England likewise, whiles they ministers pretend to be the ministers of Christ, and professe to bring his Gospell with them: when as in deed they revile and persecute the true and spaccere prattise of it even unto death.

Thirde I aske, whether the ministry worship and government appoynted by Christ for his Church under the gospell, be not as much of the foundation, as the ministry, worship, and government appoynted by Moses for the tyme of the law? And if they be, whether they are not as faithfully sett down by Christ as the other were by Moses, and as carefully to be observed by vs, as the other were by the Jewes: or rather much more, in as much as (b) Christ the Sonne is worship of more glory and honour, then Moses the servant.

(b) Heb. 3. 1
2-3.

(c) Num. 16.
1. 2. 3. &c.

Fourthly I aske, what fundamentall articles of religion Moses and Aaron with the rest of the Jewes ioyning with them held, that (c) Cozab, Dathan, Abiram, and their company held not: differing ouelp from them concerning the office of Priesthood and Ministry thereof, a matter of the Discipline, as these men call it. Yet were they with all that departed not from their tents destroyed by the iust iudgment of God. The like may be seen in other popnts of the Discipline of the Church, in the examples of (d) Nadab and Abihu, of (e) Bzziah the priest, and of (f) Bzziah the king. Which examples of all sorts are written for our learning, that people of all estates might know and remember, that (g) to obey the commandements of God in whatsoever thing he hath entorned, is better then sacrifice, and to hearken better then the fact of rammes: whereas disobedience and rebellion against the commandements of God is as the sinne of witchcraft, under what pretence soever it be, and transgression is wickednes and Idolatry, how lightly soever men account thereof.

(d) Lev. 10. 1
2.

(e) 2 King.
16. 10. &c.

(f) 2 Chron.
26. 18. 19.

(g) 1 Sam. 15
22. 23.

Fifthly whereas Mr H. saith there is no Antichrist whose Doctrine is sound: I willingly graunt it, and have already showed their case to be such. Yet with all I wish Mr H. to marke, that even Antichrist that man of sinne professeth many notable truths and fundamentall articles of religion, as that there is a God, one in essence, three in persons, the Father, Sonne, and holp Ghost: that Christ is God and Man, Prophet, Priest, and king of his Church: that the holp Ghost is present with the Church of Christ to the end of the

the world: that there shall be a resurrection of iust and vniust, etc. And yet notwithstanding standeth he with all his followers in defection from the truth and obedience of Christ, even to destruction. By all which, is manifest, that the verball profession helpeth litle, when men in practise and particulars deny that, which in word in generall they seem to hold, and thereby deceive the world, as if they held the truth, when indeed they fight against it.

Finally therefore on the one hand understanding by the Discipline of the Church (as we ought) the ancient and holy order and ordinances, which Christ Jesus by his last Testament hath given to his Church, for the administration of his holy things, and for the keeping of his people in the obedience of faith: and considering on the other hand, that (h) Antichrist hath perverted that holy order, and made apostasy from those holy lawes, aduancing himself and his own constitutions aboue them, and that also in the ministry, worship and government of the Church, as well as in other parts thereof: it doth and must needs follow hereupon, that whosoever do not onely not keep that holy order and appointment of Christ, but also bow down to the confusion and false Ministry of Antichrist, they stand in Antichristian estate, notwithstanding any truths they teach, professe, or mainteyne. So as then the Ministry of the Church of England being never ordained by Christ, but deriued from Antichrist that man of sinne, it helps them not in this behalf, that they teach and receiue much truth therein: as we see it helpeth not the papists, that they priests teach, there is a God, a Christ, an holy Spirit; a Church, a resurrection, and many other fundamentall points of Christian religion, as before hath ben said.

But now let vs come to examine, whether in the Scriptures here alledged by Mr H. Antichrist be not described to be against Jesus Christ, even in that which they call the discipline of the Church, as in other things also agreeing to them in their estate. The first Scripture he alledgeth, is out of the (i) prophery of Daniel. The words are these:

(h) 2 Thes. 2. 3. 4.
Rev. 17. 4. 5.
(i) Dan. 7. 8
25.

I considered the hornes, and behold, another horne, a litle one, came vp among them, and three of the first hornes were pluckt away before it. And loe, eyes like the eyes of a man were in that horne, and a mouth speaking presumptuous things, Dan. 7. 8.

C iij

And

A TREATISE OF THE

And he shall speak words against the most High, and consume the Saints of the most High, and think to alter the tymes and law: and they shalbe given into his hand for a tyme, and tymes, and half a tyme. Dan. 7. 25.

(k) Rev. 13.
Cap. and 9.
7. 8. 9. 10. 11

Now although this Scripture seem first to be understood of Antiochus Epiphanes, and of his pride and tyranny against the truth and people of God: yet may it also fitly be applied further and compared with the description of the beast in the (k) Revelatio. and so with the Antichristian prelacy and priesthood from tyme to tyme. For (to omitt other things that might here be observed, and to note onely such things as are most evident) we see here that horne of the beast described to have eyes like the eyes of a man, and a mouth speaking presumptuous things. Even so the ministers of Antichrist (who will needs be the eyes of the people and light of the world) pretend to be the ministers of Christ: and not that onely, but haue also (as well as that horne) a mouth speaking presumptuous things, even against the most High. See it in these particulars following, and such like which are rise among them: that the true ministry and sincere practice of the Gospell of Christ, is schisme, heresy, fancy, rebellion, insurrection, sedition, subversion of the State, and what not? that Christ the Sonne hath ben lesse faithfull then Moses the servant, in setting down any prescript ministry and order for the Church vnder the Gospell perpetually to be kept: that Christ who hath all power in heaven and in earth, is not to be submitted vnto in that ministry order and discipline which he hath given to his Church, if Princes on earth forbid or refuse to establish it: that the ministry of Antichrist is to be receyved and topped vnto, being appointed by Christian Princes for the service of God: that it is lawfull for others to be Archbishops and Lordbishops over the Church and ministers of the Gospell, besides Jesus Christ: that a priesthood, a stinted number of words and prayers, titles, and such like are appointed for the ministry of the Gospell of Christ: that Christ shall not reigne over them by his offices and ordinances prescribed in his word: that Christ in his soule went down into hell, whyles his body remayned in the grave: whereunto may be added the blasphemous speech of theyr prelates to such as they make priests.

priests when they say vnto them Receyve the holy Ghost, as if the holy Ghost were in their power to give to whom and when they please. Now let all men that have any spark of knowledg or feare of God in their hearts iudge whether these and such like among them be not presumptuous speeches, even against the most High, and consequently whether this Scripture be not verifed of them, that they have a mouth speaking presumptuous things.

But besides their speeches, to come also to their actions noted in this Scripture: do they not consume the Saints of the most High, in their prisons, at their gallows, by tossing them up and down, keeping them from their trades, driving them into banishment, and infinite such calamities? Do they not think they may change the times and Law, as Daniel here speaketh? Els whence are come their chaunging of working daies into holy daies, their fasting daies also and forbidding of Marriage in Lent, Advent, and other seasons of the yeare? Whence likewise have proceeded their chaunging and refusing of the Lawes of Christ appoynted in his word for the ministry and order of his Church: and the receyving and practising of other lawes, offices, canons, constitutions, facultyes, dispensations, and a thousand such like never appoynted by God? Thus we see the testimony of Daniel here alledged by Mr. D. maketh altogether against themselves, and in a few words effectually describeth their most fearefull estate.

Wherevnto vpon this occasion we may fitly adde other like prophesies of Daniel, and apply them also in like manner to this purpose: as for example, (1) their growth and tyranny against the army of heaven, that is, the true Church and people of God: their casting down to the ground some of the army and of the starres, that is, some of the true Church and ministers thereof: their stamping vpon them in all pride and cruelty: the (n) exaltation of the priests and other Clergy above the Prince of the army, even the Lord Jesus Christ and his holy ordinances: their (n) polluting and casting down of the Sanctuary of strength, even of the true Church and temple of God: their taking away of the true spirituall worship of God, sweet in the nostrils of God and acceptable to him, as the daily sacrifice: their setting vp of their own abominable inventions, even the Desolation of Gods true service: and finally their

(1) Dan. 8.
10. vwith
Rev. 6. 13.
14. and 13. 7

(m) Dan. 8.
11. vwith 2.
Thes. 2. 4.

(n) Dan. 11.
31. and 8. 11
vwith Rev.
13. 6. 15.

(o) Dan. II.
32. vvith 2.
Thes. 2. 10.
II. 2 Pet. 2.
20. 21.

(o) corrupting by flattery such as wickedly break the covenant, causing them who had escaped from the filthynes of the world and false Church, to be again tangled therein, and to turne from the holy commandment giue vnto them. Dan. 8. ad II. Now adding also these prophesies of Daniel vnto the former, who is so blynd as cannot, or wilfull as will not see and acknowledge them to be found in the prelacy and other Clergy of the assemblies courts, and proceedings ecclesiasticall in this land at this day.

(p) Georg
Ioy vpon Da
niel in the
yeare 1545.
(q) Melanc-
thon : Oeco-
lampadius:
Pellicane:
Draconite:
and others.
(r) Dan. 7. 28

And here by the way it shall not be amisse to relate what was published in our own tongue many yeares since vpon these places of Daniel, by a (p) faithfull witness of the truth. Who writing hereof, and gathering together the expositione of (q) diuers other learned me, when he hath compared (r) this Scripture of Daniel, with 2 Thes. 2. 4. and 1 Joh. 2. 18. 19. where it is said, Even now are there many Antichrists, which are gone forth of vs, but yet were they none of vs. Lo here (saith he) may ye see this beast to be no straunger borne far of. For Paul saith, he sitteth in the Temple of God; he is therefore a domestic enemy, a tame beast, not to be sought among the Turks, Iewes, and Saracens, as our Bishops would make vs beleev, whilst themselves play this beasts part vnder our noses at home in the Temple of God, and not in the Temples of the Turks ad Iewes. They tell vs, where the head Emperour, and kings be Christned, ad they of theyr Counsell ad teachers, there can be no persecution by Antiehrift, but all is iust execution: Lo. But Iohn and Daniel say that he should put his hornes vnder the wings of all the other Christian kings, even amoug Christen men in the Church of Christ, in Christs name, against Christ, his name, and his faithfull, to make battaile.

And a litle after speaking of Antichrist agayne, he sayth thus, He vwill haue his lawv and tradition to be obserued above Gods lawes, and the transgressors of his lovvsy lawes to be grievously punished then the breakers of Gods precepts.

(s) Dan. 7. 25

And afterward vpon (s) the 25. verse, He thinketh (saith he), to chaunge the tyme, vvhich maketh any of the six vworkdayes, vnholly and idle dayes: of merry and glad dayes to mury in, sorowfull dayes forbidding mariage. Yea they have chaunged Gods lawes, and turned them into their ovvn traditions to be kept above Gods precepts. And as for their ovvn lawes, they vwill chaunge and break them vwhen they list. And this povver shall Antichrist have, vwhether it be for long or short tyme.

(t) Dan. II. 24

Agayn vpon (t) the eleventh chapter of Daniel: vwill ye see (saith

see (saith he) Antichrist in his proper colours. He shall come into his authority and place of himself, vnsent of God. Neyther entreth he in by the doore, but lurketh a wolfe vnder a lambes skin. What a glittering shew of honesty, vertue, godlynes, and holynes, sheweth and pretendeth this horned beast? Vnder how many holy pretences to suppress hereijes, seditions, and to abolish false religions, yea to abolish Antichrist himself, to reforme the Churches, and plant the Gospell, playeth he Antichrists part in stablishing false doctrine, and false religion, and in suppressing the true Gospell? Vnder the colour of preaching the Gospell puerly and sincerely, he burneth (we may say, hangeth) all true sincere and pure preachers of it. And vpon the 31. verse he saith, Our rites, ceremonies, and traditions be called the abominable and execrable, evident and present signes of the destruction of those temples and Churches, wherein thei be yet set vp.

And a litle after he (v) saith moresouer: Albeit these wily whelps seek how to agre Belial with Christ, Idols and the true worship in spirit, thrusting the Pope and Christ both together into one poke: yet be not these iolly iugling casts worthy to be admitted, thrust in, nor played in Christs Church: in which place the onely voyce of her true Pastour ought to be heard, the onely light Christ ought to shine, which the eternall God by the voyce of his Prophets, of Christ and his Apostles, delivered to vs.

And because we are fallen into these testimonies of former tymes, although it may seem not so pertinent in this place yet will I here by the way annexe also their judgement concerning the livings and maintenance of the Prelates and other Clergy. In the same treatise, vpon (x) the fift of Daniel, first this question is made, Do they not sinne with Belsazar, that convert the Church goods into prophane vses? The followeth this answer, The vessels of the Temple profaned of Belsazar were consecrated by the word of God: Wherefore he sinned in profaning them. But the goods and ieuvels of our temples, abbeyes, and Bishopricks are not consecrated to such vses by Gods word, but by their own invented covetous charmes: wherefore Emperours, kings, and Princes may take them away and putt them to better vses, as to the maintenance of schooles, vniuersityes, &c. Thus wrote and iudged those blessed seruaunts of God long since. And as now we see these things were truely said of the prelates and other Clergy of that age, howsoeuer few then durst or would professe it: so certainly the ages to come will see it to haue ben truely found

in the Brelap and other ministery of this age, notwithstanding that few now dare or will acknowledge it. Hitherto of the testimony alledged out of the Prophet Daniel: which, as hath ben showed, is wholy against themselves.

(y) 2. Thes.
2. 10. 11.

In the (y) epistle to the Thessalonians, which is next alledged, the Apostle among other properties and works of Antichrist, describeth his coming to be by the working of Sathan,

In all deceiveablenes of vnrighteousnes, among them that perish, because they receyved not the love of the truth, that they might be saved.

And therefore God vwill send vpon them the effectuall working of delusion, that they should beleev lyes. 2 Thes. 2. 10. 11.

(z) In the
answyer of
the second
section.
Pag. 6. 7. 8.

Of this testimony is spoken (z) before sufficiently. Whereunto now I adde onely these particulars concerning this Scripture and they estate to be duly weighed of them. First whether their Brelap, ministery, courts and proceedings ecclesiasticall be not deceits of vnrighteousnes. Secondly, whether they objections, cabils, and opposition against the truth be not also of the same nature. Thirdly, whether they receyve the love of the truth that they might be saved, when as they receyve not that ministery worship and governmet of the Church which Christ hath appoynted thereunto: who (a) is made author of eternall salvation onely vnto them that obey him. Fourthly, whether they be not strongly deluded to beleev lyes to damnation, when as in religion they receyve and submit vnto the Brelap, ministery, worship, and constitutions of men pea of that beastly man of sinne here spoken of: the (b) print of whose ordinances whosoever receiveth, maketh himself subject to drinck of the cup of Gods wrath for evermore.

(a) Heb. 5. 9
Ioh. 3. 36
vvith Matth.
28. 20.
1. Tim. 6. 13.
14.

(b) Rev. 14.
9. 10. 11.
Psal. 119. 21.
vvith Exod.
20. 4. 5.

(c) 1. Tim. 4.
1. 2. 3.

The next place he citeth, is out of the (c) first epistle to Timothy: The words are these.

Nowv the Spirit speaketh evidently, that in the latter tymes some shall depart from the faith, giving heed vnto spirits of ertour, and doctrines of divels.

Speaking lyesthrough hypocrisy and having the consciences burned vvith an hote yron,

Forbidding to marry, commaunding to absteyne from meats, vvich God hath created to be receyved vvith thanks giving, of them vvich beleev and acknowldg the truth.

1. Tim. 4. 1. 2. 3.

Here we see it was foretold, first that Antichrist should make departure from the faith. Which being done by him aswell in the ministerp and worshop appoynted by Christ, as in other popys and doctrines of the Gospell: it can not be a- bopped, but that the ministerp and worshop of these assembl- es being deriued from that apostasy, they are also within com- passe of this Scripture, notwithstanding they teach and pro- fesse many excellent popys of the faith, as do also the Papists themselves not a few.

Secondly, it was foretold, that the followers of Antichrist should give heed to spirits of errour and Doctrines of diuels, and speak lyes through hypocrisy having theyr consciences seared with an hott yron. Which to be verified of them in theyr con- stitution and practise, may sufficiently be seen both in their fal- se doctrines (c) before mentioned to which they give heed, and in that which hath ben (d) said before concerning Dan. 7. and 2 Thes. 2. To which I refer you.

(c) Pag. 10.
11. 12. 13.
(d) Pag. 7.
22. 23. 26.

Thirply, it is here foretold, that Antichrist and his follo- wers should forbid mariage, and meats: to which, two this onely will I say at this tyme. For the first; that as it excuseth not the Papists from being deciphered in this Scrip- ture because they suffer mariage to the lay people (as they call them) when as they forbid it to theyr priests: so it will but litle a vayne these, that they permit it to their ministers, and yet forbid it to fellowes of Colledges in the Vniuersities, and to others mo among them. Besides that they forbid it to all people whatsoeuer in Lent, Rogation week, and such li- ke popish seasons: And when they do permit it, suffer it onely to be solemnized by a priest, and according to theyr booke: Which is meerp popish and neuer appoynted by God. For the second, that is, the forbidding of meats, let them co- sider well with themselves theyr absteyning from flesh on Saints eues, Ember daies, Fridaies and Waterdaies, more then vpon other daies, and in Lent more then other sea- sons of the yere: let them (I say) consider these things wel and see whether they more agree with the rule of the Apostle here set down, or with the defection of Antichrist here foretold.

Next he alledgeth diuers testimonies out of (d) the epist- les of John. The words be these.

(d) 1 Ioh. 2.
22, and 4. 3.
and 2 Ioh. 7.

Who is a lyer, if not he that denyeth that Iesus is the Christ? this is the Antichrist, which denyeth the Father and the Sonne. 1 Ioh. 2. 22.

By this shall ye know the Spirit of God : Every spirit that confesseth Iesus Christ come in the flesh, is of God. And every spirit which confesseth not Iesus Christ come in the flesh, is not of God : but this is the spirit of Antichrist, 1. Ioh 4. 2. 3.

Many deceyvers are entred into the world, vvhich confesse not Iesus Christ come in the flesh. He that is such one, is a deceyver and an Antichrist. 2. Ioh. 7.

Here in few words is comprised a most notable direction how to know Antichrist, and declared also by the contrarie in the fourth chapter, as is here noted down. Where the Apostle teacheth vs to trye and know the spirits of all men by the confession they make concerning Christ: to witt, by theyr acknowledging or derogating from his person, or office. For vnto these two heads he bringeth the whole matter, the one concerning the person, the other concerning the office of the Lord Iesus. Touching his person, that he is God and Man in one and the same person. His Godhead he noteth out in these words [Iesus Christ is come] to witt, the Sonne of God from heaven: his manhood in those words [in the flesh]: the uniting and knitting together of these two natures in one person, when speaking of one and the same Iesus Christ, he saith, he is come in the flesh.

Touching his office, that this Iesus is the CHRIST, that is, the annointed of God, that should come into the world, to be the onely and sufficient Mediator betwixt God and man. Now as in the tyme of the law they were woont to annoint the (e) Prophets, (f) Priests and (g) kings: so, these being but types of the Lord Iesus here spoken of, the Apostle would teach us, that he is in deed, and so is to be acknowledged, (h) the annointed of God with the oyle of gladnes above his fellowes even with the Spirit of God without measure, being (i) called and consecrated by the Father to be the onely eternall (k) Prophet, (l) Priest, and (m) king vnto and for his Church.

(e) 1 King.
19. 16.

(f) Exod. 27
1. 7. 21.

Lev. 8. 12. 30
(g) 1. Sam.
16. 1. 13.

(h) Act. 2.
36 and 18.

28. Heb. 9. 2.
Ioh. 3. 34.

Esa. 11. 2 ad
61. 1.

(i) Heb. 5. 4. 5. 9. Esa. 42. 6. (k) A. 3. 22. 23. 24. Esa. 55. 4. Ioh. 1. 18. and 4. 25. and 15. 15. vvi h. Mat. 17. 5. Hebr. 2. 3. (l) Hebr. 7. 17. 24. and 9. and 10. capit. Psalm. 110. 4. Rom. 8. 34. (m) P. 11. 2. 6. 12. an 110. 1. Esa. 9. 6. 7. A. 2. 36. and 5. 31. and 17. 7. 1 Cor. 12. 5. Heb. 12. 27. 28. 1e. 23. 5. Rev. 1. 5. and 19. 16. Mat. 28. 18. 19. 20.

This have I shortly noted for the better understanding of these Scriptures, and deciding of the controversy between us and these assemblies. And this to be the true meaning of these Scriptures, appeareth not onely by the Argument and circumstances of the places themselves, but also by the conference of other Scriptures here quoted in the margin, and infinite such like in the Book of God. Now before I proceed to any further application of them, let me here again call to powr mynd that which hath before ben noted, that even the Papists themselves (whom these men acknowledg to be of Antichrist) affirme in generall words and will dy in it against the Jewes and Turks, that Iesus Christ is come in the flesh, the Prophet, Priest, and king of his Church. Yet will not Mr. D. or any of good knowledg say to the contrary, but the Papists notwithstanding are by these Scriptures convinced to be of Antichrist, because that although they professe thus much in generall termes, yet when as they estate and practise is examined by the Scriptures in particular, they are found to professe that in word which in truth and in deed they do not acknowledg. And why then may not we so reason from these Scriptures against these assemblies, which in theyr constitution and practise do likewise in deed deny that in particular, which in generall they do professe concerning Christs prophesy, priesthood, and Kingdome? Mr. Beza in his notes (n) upon these Scriptures, sayth thus, The Apostle here giveth a sure and perpetuall rule to discern Antichrists and Antichristian Doctrine by, to witt, if the diuine or humane nature of Christ or the true uniting of them together be denyed, or if never so litle be derogated from the office of that our everlasting high Priest, Prophet, and King. Mark this well. Thus doth Mr. Beza understand these Scriptures: and thus he gathereth from them: as you may see in his notes upon the new Testament which are printed in English. And these Scriptures themselves we see do not point at the Papists alone, as if they onely were culpable herein: but they concerne all others whosoever they be that come within compasse of these rules. Now to show in particulars how the Papists offend in this behalf, denying that in deed concerning Christ, which in word they do acknowledg, is altogether needles at this tyme: it being graunted on both parts, I meane, both of us and of them which yet stand in these assemblies. It shalbe sufficient therefore to show that these assemblies of England (as now they stand) do not in this theyr constitution

(n) Beza his
notes vpon
1 Ioh. 4.2.3.
and vpon
1 Ioh. 2.22.
and 2 Ioh. 7.

of Church ministery, worship, and order receiv and obey Jesus Christ in his own ordinance, as they Prophet, Priest, and King: And therefore howsoever in word generally they professe, yet in truth do not in this they constitution acknow- ledg Jesus Christ come in the flesh: And consequently (by the rule and sentence of the Apostle in these Scriptures) are not of God, but of Antichrist.

First therefore concerning Christs Prophecey, that they do not receiv and hearken unto him in his own ordinance as their Prophet, is to lamentably evident by this, that they do not receiv and submit unto that ecclesiasticall order, ministery, and government, which Christ Jesus that Prophet of his Church hath revealed from God the Father in his word, and prescribed to his Church to be kept to the end of the world. This I show two waies: First, by they Church constitution: then by they own confession.

The present constitution of they Church assemblies throughout the land is such, as they stand every one of them subject to the ministery and government of another Archbishop and Lord bishop then Jesus Christ, of an Archdeacon, and a parson, vicar, or stipendary, being either priest or deacon, so made by the Prelates: also to their devised stunted book worship and administration, to they ecclesiasticall courts, canons, excommunications, absolutions, and such other they proceedings. Which are not onely not found in the Testament of Christ appointed by that Prophet: but were derived from Antichrist that liar and deceiver of the world.

They confession is manifest in they bookes and writings, wherein they have published to the view of the world, that

(o) VVhitg. defence a-
gainst T. C.
pag. 658.

(p) Ibid. pag
389.

(q) Remōst.
cap. I. pag. II

(o) there is no certayne and perfect kind of government prescribed in the Scriptures to the Church of Christ, vvhich must necessarily be perpetually obserued. Agayne, that (p) the external government of the Church vnder a Christian magistrate must be according to the kind and forme of the government vsed in the common vvealth. Moreover, that (q) the Apostles neyther by vvriting nor practise did ever establish an vniformity of external Church discipline, and that perpetually to hold. This they write: and thus they walk. Which is directly contrary to the office of Christs Prophecey, and highly derogatory to his faithfull performance thereof. As is evident by these Scriptures compared together, Deut. 18. 18. 19. and Act. 3. 22. 23. 24. with Heb. 3. 1. 2. 3. 4. 5. 6. Mat. 17. 5 and Ioh. 15. 15. Math. 28. 20. Ephes. 4. 11. 12. 13. Rom. 12. 7. 8. 1. Cor. 4. 17. and 9. 14. and 1

18. 28. and 14. 33. 37. and 16. 1. 2. 1. Tim. 3. 14. 15. and 4. 13. 14.
and 5. 3. 9. 10. 17. 19. 21. 22. Tit. 1. 5. Act. 6. 2. 3. 4. 5. 6. and 14. 23.
and 20. 17. 28. 2. Cor. 6. 17. 18. Heb. 18. 4. and 14. 12. with 1 Tim.
6. 13. 14.

But it will be sayd here, that (r) some among them are other-
wise mynded hereyn: and have (s) published that Christ is
that Prophet like vnto Moses, vvhich hath plainly and perfittly
declared vnto us from God (as all other things vvhich belong
vnto our duties, so also) vvhatsoeuer is needfull for the govern-
ment of the Church: vvhom vve ought to heare and obey. And
that if they should not acknowldg thus, they should rob him
of some part of his prophetical office, or prefer a servant before
the onely begotten Sonne. Which they do, vvhich think that Mo-
ses left all things perfitt, but Christ eyther began them not, or
did not finish that he began.

Thus I graunt some others of the better sort among them
have writtten and published. But these theyr books and wri-
tings are not allowed among them, but cald in and repressed
by publick authority. And that which is more in this case, such
profession and writing doth not onely affoord them no help in
theyr estate, but doth rather make theyr sinne the more grie-
uous, inasmuch as professing they know these things, they re-
fuse notwithstanding to walk accordingly: whereas the Lord
Jesus that Prophet, is not onely in word to be acknowledged
to have left a perfitt order vnto his Church, but is also in deed
to be hearkned vnto and obeyed thereyn, and in no other. For
(v) spake the Lord vnto Moses concerning Jesus Christ,
saying: I will raise them vp a Prophet from among theyr bre-
thren like vnto thee, and vwill put my vwords in his mouth, and
he shall speak vnto them all that I shall commaund him. And
whosoever vwill not hearken vnto my vwords vvhich he shall
speak in my Name, I vwill requier it of him. John Baptist li-
kewise (vv) testified concerning Christ thus, He that beleeveth
in the sonne hath everlasting life: and he that obeyeth not the
sonne, shall not see life, but the vvrath of God abideth on him.
There is to be obserbed how the Spirit of God describeth sa-
ving faith by the obedience of Christ: teaching us that they
which obey not the Sonne in deed, whatsoever profession they
make of him in word, cannot assure themselves they beleeve in
him to eternall life. The same is taught in the Epistle to the
Hebrewes. where it is (x) sayd of Christ the Sonne, that being
consecrate, he vvas made author of eternall salvation to all that
obey him. To which purpose we may also obserue in the

(r) The for-
ward preac-
hers ad pro-
fessors.

(s) Declar.
of Eccles. di-
scrip. pag. 8.
and 9. De-
monstr. cap. 7.
T. C. first
and second
reply.

(v) Deut. 18.
18. 19. vwith
Act. 3. 22. 23

(vv) Ioh. 3.
36. vwith
Psal. 2. 12.

(x) Heb. 5.
9.

(y) Scriptures the often joining of these two together, faith, and the obedience of faith. But this being noted
 (z) In the way concerning that testimony of John: I proceed yet further to show that Christ that Prophet requireth not onely acknowledgment in word, but obedience indeed to all his ordinances given to his Church. This we learne both of Christ himself and of his Apostles. Of Christ himself, in his (z) last and great commission given to his Apostles, when he sent them into the world, to publish his faith, and plant his Churches therein. In which he straitly charged them to teach all his people baptized in his name, not to acknowledge onely but, to keep and observ vvhatsoever he had commaunded them: and that even to the end of the vvorld: not making any exception of Christian or heathen Magistrates, of thepp allowance or disallowance, or of any other world, ly respects vvhatsoever. The Apostles also as they were commaunded, so they perfozmed: both (a) plating the Churches in that faith and order which Christ prescribed them, and (b) requiring of the Churches so planted and of all other after them to the end of the vvorld to keep that faith and order wherein they were sett, and to admitt of no other vvhatsoever, but to keep that vvithout spot and vnrebukeable, vntill the appearing of our Lord Iesus Christ. And thus much concerning this matter. Onely I will now adde the confession and testimony of these men themselves concerning this point in hand. This have (c) they vvritten and published, From that forme of governing the Church, vvich together vvith the offices that are to execute the same, the vvord of God perfectly describeth vnto vs, no Christian Church ought to svuarue. Now herewith compare their estate and practise, and you shall fynd that they do not onely swarue from that forme of government appoynted by Christ to his Church and so hearken not vnto him as their Prophet: but do also receyve and submitt vnto another, even a false one, derived from Antichrist: as themselves have (d) taught, and therefore have sued to the Parliament to have it removed. Thus we see how they sinne is made far the greater and more fearfull, vviles contrary to they knowledge they wittingly persist in disobedience against Iesus Christ that Prophet of his Church: as if he were not come in the flesh, or as if not he, but man, pea the man of sinne were to be hearkened vnto. And hitherto concerning Christ's Prophets.

Next for his Priesthood, that towching it they do likewise, will thus

(y) Rom. 1. 5.
 and 16. 26.
 Heb. 11. 4. 5.
 6. 7. 8. &c.
 1. Pet. 2. 4. 5.
 6. 7. 8. 9.
 (z) Mat. 28.
 18. 19. 20.

(a) 1 Cor. 4.
 17. et. 11. 1. 2.
 23. et. 12. 5.
 18. 28. et. 14.
 33. 37. Col. 2.
 5. Gal. 1. 11.
 12. Eph. 4. 11.
 12. Tit. 1. 5.
 Act. 14. 23.
 et 20. 17. 27.
 28. 1 Pet. 1.
 13. et. 5. 1. 2. 3.
 4. 12.
 (b) 1 Tim. 6.
 3. 4. 5. 13. 14.
 Col. 2. 8. 18.
 &c. 1 Cor. 14.
 37. Ephes. 4.
 11. 12. 13. 14.
 15. 2 Thes. 2.
 1. 2. 3. Act.
 20. 17. 27. 28.
 29. 30. 31. 32.
 Iude. ver. 3.
 Gal. 1. 8. 9.
 Rev. 22. 18.
 19.
 (c) Demons.
 cap. 1. pro. 1.
 (d) Admon.
 to the Parl.
 T. C.
 first and se-
 cond reply.
 Sermon on
 Rom. 12.

will thus appeare. The office of the Priesthood of Christ consisteth in two things: first, the (e) Redemption he hath made for the world in the blood of his crosse, appearing once to put away sinne, by the sacrifice of himself: secondly, the (f) Intercession he maketh with the Father, being entred into heaven, to appeare now befoze the face of God for vs. Now touching the first, that is, the work of Redemption, as if they counted the blood, of the Testament an vnholp thing, they profane it in (g) administering and receyving the word and Sacraments of that reconciliation in and from an Antichristian minister: and more particularly in the Sacraments; they (h) prostitute that precious blood of the crosse of Christ (even of that Lamb undefiled) vnto Atheists, Idolaters, persecuters, who remougers, drunkards, forcerers, witches, and the most profane of the land and theyr seed. That it is thus with them, may be seen not onely in theyr vngodly continuall practise: but even by theyr own confession and writings. Touching theyr ministry thus they (i) write, We have an Antichristian hierarchy and a popish ordering of ministers, straunge from the word of God never heard of in the Primitive Churches, but taken out of the Popes shop to the destruction of Gods kingdome. Yet in and from this ministry they minister and receyve the word and Sacraments. Touching the other also, thus (k) they write of themselves and theyr estate, whereas in the holy Communion of the Lords supper, Christ the true Paschall lamb beought to be communicated onely to such (as far as men can judge by theyr outward profession) to whom Christ himself belongeth: among vs the holy Sacraments are communicated with the Papists, the holy mysteryes of God profaned, the Gentiles enter into the Temple of God, the holy things are indifferently communicated with cleane and vncleane, circumcised and vncircumcised. And as (l) another among them sticketh not to affirme and mainteine, that now the Church is full of drunkards, whooremougers, Idolaters, superstitious persons, papists, Atheists, and such like. This is theyr own confession, besides theyr estate, concerning the first.

Touching the second, that is, Christs Intercession with the Father, they profane it likewise two wayes: first, by retaining a (m) priesthood, as an office of ministry, to offer by theyr publick prayers and other service vnto God: which now can be nothing els, but eyther a continuing of the Jewish priesthood abolished by Christ, who (n) endureth for ever hath a priesthood that can not passe from one to another), or

(e) Ephes. 1. 7. and 5. 2. Col. 1. 20. Heb. 9. 28. Rom. 8. 34. 1 Ioh. 2. 2. (f) Heb. 7. 25 and 9. 24. Rom. 8. 34. 1 Ioh. 2. 1. 1 Tim. 2. 5. (g) Rev. 14. 9. Num. 16. 40. Ezech. 44. 7. ad 2. Ioh. 7. compared with Ephes. 4. 11. 12. (h) Lament. 1. 10. Ezech. 16. 19. and 22. 26. 1er. 23. 17. 2. Cor. 6. 14. 15. 16. compared with 1. Pet. 1. 18. 19. Math. 7. 6. (i) Admon. to Parliam. treatise 2. section, 14. 15. 16. 17. 20. (k) A playne declaration of Eccles. discipline. pag. 172 T. C. first reply. pag. 167. (l) Vvhing. defence against T. C. pag. 176. 178. 639. 646. (m) Book of ordering Priests. And book of common prayer. (n) Heb. 7. 12. 12. 24. and 10. 11. 12. 13. 14.

(o) Admon.
to Parliam.
treatise 2.
(p) Rev. 1.6.
and 1. Pet. 2.

els a retapning of the popish priesthood devised by Antichrist:
Of which sort in deed it is, as hereafter will appeare, ad as (o)
theselves have heretofore writte ad acknowledged. Nept her will
it any whit make for them, that (p) now all the faithfull are by
Christ made Priestis to offer vp spirituall sacrifices vnto God

5. For eve by this it appeareth, that now the ministry ad priest-
hood differ betwée themselves: the one, to witte the priesthood,
being commo to all the faithfull, the other, that is the ministe-
ry, being proper to such as are according to the word of God
sett apart therevnto. The second way, whereby they profane
Christ his Intercession, is by offering vp in Christs name ad me-
diatio their devised stunted popish worship ad ministratio. Which

(q) Esa. 29.
13. Mat. 15.9
Deut. 12. 30.
31. 32. Ier. 7.
30. 31. Mal.
1. 7. 8. Rev.
22. 18. 19.

(r) 1 Pet. 2.5

Heb. 13. 15.

Rev. 8. 3. 4.

(s) Admon.
to Parliam.
treatise. 2.

and T. C.
first reply.

pag. 131. &c.

(t) Luk. 19.

27. and 22.

25. 26. Mal.

1. 6. mat. 28.

20. vvith

Ephes. 4. 8. 11

12. Rom. 12.

7. 8. 1. Cor. 12

5. 18. 28 and

9. 14. 1 Tim.

3. cap. et 5.

17. and 6. 13

14. 15. 1 Pet.

5. 1. 2. 3. 4.

Act. 6. 2. 3. 5

and 14. 23.

also 2 Thes. 2

3. 4. Rev. 9. 3.

7. 8. 9. 10. 11.

and 13. 11. 16

17. and 14. 9.

10. 11. 12.

(v) Pag. 30

(q) being never appoynted by Christ, but devised by man, is a
bominatio vnto God: whereas on the contrary, Jesus Christ
that everlasting Priest, maketh (r) his people an holy priest-
hood to offer vp spirituall sacrifices acceptable vnto God
through himself. This also have the forward preachers and
people among them heretofore abowched, affirming to the
Parliament, that (s) their book of Common prayer (wherein
theyr publick worship ad ministratio is set down) is culled ad
picked out of that popish dunghill the masse book, full of abo-
minations. Yet do they still offer it by to God in the mediation
of Christ: as is manifest both by the book it self and in theyr
continwall prattise. And thus have we seen with what impiety
they caryp themselves also towching the Priesthood of Jesus
Christ.

Lastly, concerning his kingdome, howsoever they speak
of the guerdance of his Spirit, yet in deed and in truth they
refuse to be subiect to him as Lord and King of his Church.
And this they manifest to all men, in that they (t) refuse to sub-
mit to the offices, lawes, and order of government, which
he as Lord and King of his Church hath appoynted therevnto:
and not that onely but do also subject themselves to the
ministry, disorder, and constitutions, which Antichrist that
sonne of perdition hath invented and brought into the false
Church. The proof hereof is evident, first in theyr constitu-
tions and prattise: then by theyr own confession and writings.
Concerning both which first I refer pou to that which was
said (v) before towching Christs Prophecy: as also to that
which is spoken of this matter every where throughout this
treatise. And then I pray pou consider both the Scriptures
quoted in the margent, and these sayings of theyrs in theyr
own writings, which directly concerne the poynt we have in
hand:

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hand: and see if they witness not as much themselves as they are charged withall by vs.

On the one hand thus they write, that (vv) they must either confesse that Christ hath left vs an order to live by, or els spoyle him of his Kingly office: That (x) Christ the King and governour of his Church, must rule it by his own offices and by his own lawes, till his comming at the last day: That (y) Christ is a king, who hath prescribed lawes vnto his Church for the government of the same, and will have them tyed to no other, neither to disobey them which he hath sett down.

Yet on the other hand (as touching their practise and estate they write thus of themselves: That (z) theyr words and works are divorced: That (a) they do not in deed obey his precepts and lawes, whom in words they acknowledge to be theyr King: That (b) they do not onely want the offices appoynted by Christ, to witt, Pastors, Teachers, Elders, Deacons, Attenders vpon the poore: but also remayne in and vnder the confusions and Antichristian offices of Archbishops, Bishops, Deanes, Archdeacons, Deacons, Chancelours, Commissaries, Officials, which be rather members and parts of the whore and strumpett of Rome, then of the pure virgin and spouse of the immaculate Lamb: That (c) the government of theyr Church is not taken out of Gods word, but out of the Canon lawes and decrees of Popes: Finally, that (d) they reject Christs yoke, and (e) retayne that popish hierarchy first coyned in the midst of the mystery of iniquity, and that filthy sinke of the Canon law which vvas invented and patched together for the confirming and increasing of the kingdome of Antichrist. Wherein as great indignity is offered vnto Iesus Christ, in committing his Church vnto the government of the same, as can be by meane vnderlings vnto a king in committing his beloved spouse vnto the direction of the Mistresses of the Steeves, and enforcing her to live after the orders of a brothel house.

These are their owne sayings. And therefore even by theyr owne confession it is to true among them in this respect, which (f) one of themselves said: that turning out the orders which Christ hath prescribed in his vword for the ruling of his Church, they give him the title of a King, but deny him the authority belonging to the same: and so in truth make him an Idoll, making him to carry a shovv of that he is not, and vwith the crucifyers of him putting a reed in his hand in stead of his yron rod, and crowning him vwith thornes in stead of the crowne of greatest glory.

(vv) Declarat.
of Eccle.
discip. p. 2. 9
(x) See in a.
on Rom. 12.
pag. 17.
(y) De nonst
cap. 1. rea.
son. 13.

(z) Admon.
to Palliam.
treatise. 2.
Artic. 3.
(a) Declar.
of eccle.
discip. pag.
70.
(b) Sermon
on Rom. 12.
p. 33. 34. 65.
66. 67. 72. 73
(c) Declar.
of eccle.
discip. pag.
15.
(d) Demos.
in pref. to
supposed
Gover.
(e) De
monstr. in
pref. to the
Reader.

(f) Demos.
tra. In the
preface a
fore said.

Thus have we showed, that in the^r constitution of Church minister^s, worship, and government, they do not receyve and obey Jesus Christ in his own ordinance, as the^r Prophet, Priest, and king. And therefore as they say of the papists, so let them look it be not verified of themselves, in this respect, that howsoever in words generally they professe, yet in deed and verity they do not acknowledg Jesus Christ come in the flesh, that Prophet, Priest, and king of the Church: and consequently (by the rule and judgment of the Apostle sett down in the Scriptures here alledged, by Mr D.) are in this behalf not of God, but of Antichrist.

(c) Rev. 13. 5. 6. The next Scripture Mr D. citeth is from the (g) book of Revelation. The words be these, speaking of the beast here described.

There was given vnto him a mouth speaking great things and blasphemyes, and power was given vnto him to do two and fourty moneths.

And he opened his mouth vnto blasphemy against God, to blaspheme his Name, and his tabernacle, and them that dwell in heaven. Rev. 13. 5. 6.

(h) Rev. 17. 1. 2. and 13. 16 17. This book of the Revelation whosoever readeth ober with a single heart, and compareth with it the event of things partly come to passe already, partly more fully yet to be accomplished: considering on the one hand that (h) the whore of Babylon hath made all nations of the earth drunk with the cup of her fornications: that (i) she hath already begun to fall, and daily more and more inclyneth to her full desolation and destruction, which yet can never wholly be accomplished so long as the Babylonish offices of Archbishops, Lordbishops, Archdeacons, and the rest, with the^r courts, canons, worship, and proceedings do continue: And on the other hand that (k) the Lord Jesus will by the light and power of his gospel condemn and abolish that Babylonish whore with all her false offices and constitutions, and will also raigne in his Church by his own offices and lawes, with his crown of glory upon his head, and his scepter of righteousness in his hand, untill he give by the kingdome to God even the Father, that God may be all in all. Who so (I say) readeth this book, and considereth these and such like prophetes therein cōteyned in part already fulfilled, and yet more fully to be effected: shall plainly see, that this book of all other most plainly describeth and condemneth the Babylonish Antichristian estate and constitution of these assemblies, as they now stand under this delacy and other false minister^s of the land.

(i) Rev. 14. 8. and 17. and 18. cap.

(k) Rev. 14. 6. 7. and 11. 15. and 19. chap. with 2. Thes. 2. 8. and 1. Cor. 15. 24. 28.

Now in particular for the (l) place of this book here alledged, that it likewise is verisped of thep ecclesiasticall estate ad dealings at this day, as heretofore it hath be in the Romane Empire and Apostasy elsewhere, may sufficiently be seen by that which hath (m) before ben said to wching Daniels like prophesies, where you may perceiv by the specialties there expressed how these men in thep estate at this day have a mouth that speaketh great things and blasphemyes against God, to blaspheme his (n) name, in speaking pll of his truth and ordinances: and his Tabernacle, that is, his (o) Church, which is the house of the living God, ad Tabernacle wherein he dwelleth among the sonnes of men on earth: and them that dwell in heaven, that is, the (p) Lords secret ones, whose conversation is in heaven, whiles they live here on earth keeping the commandments of God, and having the testimony of Jesus Christ, whom they look for from the heavens for thep full redemptio. But these things being before in the handling of Daniels prophesies declared in many particulars, it shall not be needfull here again to repeat them. Onely in this place it shall be good to note this moreover, that in this chapter and book Dr. D. might have sett down many other places describing the propertyes of Antichrist: and that not onely in regard of his doctrine and heret thereof, but also in respect of his colourable pretence to be of Christ and for him, yet forcing all people to stand subject to his own adulterate discipline, ordinances, and jurisdiction. To which end it is to be observed, that Antichrist is here described to have (n) two hornes like the lambe, pretending his ministry and authority to be of Christ and for him, but yet shall speak like the dragon, in his false doctrines, imposed traditions, blaspheming the truth, rebelling the witnesses thereof, and adbauncing himself and his own inventions above God and his commandments. Moreover that he shall (o) make all both small and great, rich and poore, bond and free, to take his mark in thep forehead ad hand, and so to submit to his ministry, leiturgy, courts, excommunications, and the rest of the actions of his vsurped authority: Or els (p) killeth, banisheth, ad imprisoneth all such as refuse so to do, not suffering them eyther to enjoy any liberty or priviledg in the world, or to performe any worship to God, but according to his own inventions ad apostasy. Which how true they are of the Prelate and other Clergy of these assemblies, let thep estate and daily actions be witnesses.

Hitherto also might be referred other scriptures of this book
 E ig verisped

(l) Rev. 12.
 5.6.

(m) pag. 22.
 23.

(n) Lev. 22.
 31. 32.

Act. 26. 9. 11
 vvith

2 Thes. 2. 4
 mal. I. II. 12.

(o) 1 Tim. 3.
 15. Lev. 26.

11 12. Ezech
 37 26. 27.

2 Cor. 6. 16.
 (p) Psal. 83.

3. vvith Phil.
 3. 20. Rev. II

19. and 12.
 17.

Luk. 21. 27.
 28.

(n) Rev. 13.
 II.

(o) Rev. 13.
 16.

(p) Rev. 13.
 10. 15. 17.

(g) Rev. 9.3.
7.8.9.10.
Here see the
note vpon the
third verse
of this chap-
ter, in our
great Eng-
lish Bibles.

verified in them likewise: for example, that as (g) the Locusts spoken of in the ninth of this book, were like vnto horses prepared to battayle, having on theyr heads crownes like vnto gold, and faces like men, and haire as womē, and teeth as lyons, and ha- bergions of yron, and tayles as scorpions with stings in them, ha- ving power to hurt for a season: so the Prelates and other Clergy of Antichrist, are fierce as horses to fight against the truth and people of God, having rule and dominion with Lordly titles and princely dignities, in outward face and shew pretending to be the Ministers of Christ and his Church, but in deed being deceitfull enticing and lascivious as harlots, and ravenous cruell popsonfull and stinging as Lyons and scorpions, ha- ving powr to hurt and deceyue for a season, albeit their venue and malice be limited and repressed by the providence and power of the most High: Agayne, that as (h) those locusts with mens faces were all of them vnder Abaddō their King the Angel of the bottomles pitt, so the Prelates and other Clergy of Antichrist howsoever they pretend to be the Ministers of righteousness, are in deed the subjects of Sathan the Prince of darknes, who yet transformeth himself into an Angell of light. Moreover that (q) they as well as other people and nattons of the earth haue committed fornication vwith that vvhore of Babylon spoken of in this book: and haue receyued of her (i) names of blas- phemy (such as be the names of Archbishops, and Lord bis- shops, and Priests, when it is ascribed to an office of Mi- nistry of the Gospell:) and haue (s) drunk of her golden cupfull of abominations, whence haue proceeded theyr Ministry, booke of common prayer, booke of ordering Priests and conse- crating Archbishops and Bishops, excommunications by Archdeacons and Lordbishops, theyr courts, of facultyes, Commissary courts, and such like among them: and finally have ben (t) made drunken vwith the blood of the Saints, and vwith the blood of the Martyrs of Iesus. So as these assemblies in theyr ecclesiasticall constitutiō and proceedings haue shewed themselves to be the naturall (v) daughters of Babylon, that mo- ther of vvhoredomes and abominations of the earth: howsoever as (vv) a Mystry it is much hid and is not easily espyed, unless Christ Iesus (x) annoynt ovvr eyes vwith ey salve, that we may perceyve it, and (y) carry us forth as it were into the vvildernes in the Spirit, to take a view of it by the light of his word, and not as it maketh shew, and is esteemed among men in the world. And thus much of this place and booke of the Revelatiō here alledged. Now before Mr. D. cometh to any other Scriptures, he m- ferreth

(q) Rev. 17.
1.2. and 18.3.
(r) Rev. 17.3
and 14.11.

(s) Rev. 17.4
and 14.8.

(t) Rev. 17.7
and 1.9.2.
and 20.4.

(v) Rev. 17.5
vwith Ezech.
16.44.

(vv) Rev. 17
5. vwith

2. Thef. 2. 7.

(x) Rev. 3. 18

(y) Rev. 17. 1

3. vwith

2. Thef. 4. 8.

ferzeth this conclusion of the former, that no Antichrist can be
 showed whose doctrine is sound. Concerning which I haue
 answered (o) before, first that they doctrine also is vnsound, (o) pag. 10.
 and haue showed it in diuers false doctrines they hold and 11. 12. 13.
 teach: and then that Antichrist the man of sinne teacheth
 many true doctrines touching God, the Creatiō, Resurrectiō
 and such like, yet notwithstanding is he an Antichrist, and his
 followers in Antichristian estate. Otherwise if the teaching of
 some sound doctrines would make such to be no Antichrists
 as do so teach, what Antichrists haue there or will there ever
 be in the world? Hath there at any tyme ben any heretick or
 Antichrist, that hath not held ad p̄fessed some truth together
 with his heresie ad Antichristianity? Nay, is not the truth that
 such a one teacheth, the very meanes by which his delusion is
 made the stronger? Then for that truths sake he ought not the
 more to be hearkned vnto (as these men reason), but the more
 to be aboyded (as Mr Beza hath well (z) noted against Sara- (z) Beza a-
 bin) least vnder pretence of hearing the truth from him, we be gainst Sara-
 deceived by him. When the (a) diuell himself acknowledged and via. cap. 25.
 said, that Christ was the Sonne of the most High, that holy pag. 193.
 one of God: or when he doth p̄fesse and teach it in the offices (a) Mar. I.
 he hath brought into the false Church: shall we therefore 24. and 5. 7.
 allow such as lawfull ministers of Christ and abide members (b) 2. Thei.
 of such a Church? Or ought we not rather to know that Christ 2. 9.
 which (c) rebuketh them ad biddeth them hold they peace, hath (c) Mar. I. 25
 also (d) charged vs to depart from all such ad not to partake in (d) Rev. 18.
 they sinnes? It neyther is nor can be unknowen (though it be 4. and 14. 9.
 the mynd of many) that as (e) Sathā himself is trāsformed 10. 11.
 into an Angel of light, so (f) his ministers (even such as stand (e) 2. Cor. II
 in any false ministry) can transforme themselves as though 14.
 they were the ministers of righteousness. Which they do no (f) Ver. 15.
 way more subtilly ad forcibly effect then by meanes of the true
 doctrines which they teach in the Antichristian offices they haue
 receyved. Thus we may see, that the honp of some truth being
 mixed with the popson of they offices, we can not from them
 tast the sweetness of the one, but we are withall in present dain-
 ger to be destroyed by partaking with the other: and therefore
 are not in this estate to receyve, but to aboyd them altogether.
 Whereto of the Scriptures which Mr. B. hath brought about
 the description of Antichrist: ad of his conclusiō inferred there-
 vpon. The next Scriptures he alledgeth are of another sort sho-
 wing us who be true ministers, and which be true Churches.
 The first is out of the (g) tenth of John: where Christ speaketh (g) Ioh. 10.
 thus, 2. 7. 9.
 Verily,

Verily, verily, I say vnto you, He that entreth not in by the doore into the foulds of the sheep, but climeth vp another way, he is a thief and a robber.

But he that entreth in by the doore, is the sheepearde of the sheep. Ioh. 10. 1. 2. And agayn Iesus said vnto them,

Verily, verily, I say vnto you, I am the doore of the sheep.

All that ever came before me, are thieves and robbers: but the sheep did not heare them.

I am the doore: by me if any man enter in, he shall be saved, and shall go in and go out, and finde pasture. Ioh. 10. 7. 8. 9.

Here indeed is a speciall mark to know ministers by, to witt, if they enter in by the doore into the sheepfold, that is, by Iesus Christ into his Church. Now to enter in by Iesus Christ, is eyther (h) immediately to be called by Christ himself, as were the Prophets and Apostles: or else (i) mediately to be called by his Church, to such offices as he hath given for the work of his ministry, according to such rules as he hath appoynted to that end. Seeing then the public ministers of these assemblies are neyther immediately called by Christ himself, nor mediately by his Church: neyther to such offices as Christ hath set in his Church: nor according to such rules as he hath prescribed therevnto: it is manifest they enter not in by the doore, that is, by Iesus Christ, but climbe up another way, to witt, by theyr (k) deaconry and priesthood receyved of the Prelates and deriued from Antichrist. And therefore are not true ministers appoynted by Christ and his Church, but thieves and robbers belonging to Antichrist and his defection. The further proof whereof, besides theyr continuall practise and present estate, I refer to his proper place in that which is to be spoken (l) hereafter touching the second part of the Reason, and in that place touching theyr priesthood and entrance into the ministry. In the meane tyme onely I putt them in mynd that they haue graunted thus much of themselves heretofore, as I affirme, that is, that (m) they enter not in by Christ, but by a popish and vnlawfull vocation. These are theyr own words. But of this more hereafter.

That in this place Mr. B. translateth Christ's (n) words thus (he that leadeth the sheep in at the doore) albeit the thing be true that the true pastors do so, ad that the sheep so led find pasture

(h) Gal. 1. 1
Amos 7. 15.

(i) A. 6. 3.
5. and 14. 23.
and 20. 28.
Eph. 4. 11. 12.
1. Tim. 3.
Chap. Tit. 1.
3. 6. &c.

(k) Book of
ordering
priests and
deacons.

(l) In the
answer to
the sixt,
eight, and
ninth, secti-
ons.

(m) Admō.
to Parliam.
treatise,
2. sect. 16.

(n) Ioh. 10. 2

pasture ad salvation in Christ: Yet his translation here is untrue, and some what subtile, to the end (as it seemeth) he might with better colour have some defence for the ministers from this Scripture. For Christs speech here is not, he that leadeth in at the doore, but thus, he that entreth in by the doore, As may be showed divers waies: first by the proper signification of the words here used, whereof the (o) one signifieth to enter in or to come in (not, to lead in,) and the (p) other signifieth, by the doore (not, in at the doore:) secondly by the contrary which Christ opposeth unto it in the (q) former verse, when he saith, he that (r) clymeth (not, he that leadeth vp) another way is a thief and a robber: thirdly by the severall properties which here Christ attributeth to all false ministers opposed to the other, as first, that they are (s) thieves ad robbers, that is, such as burst into the howse an other way then by the doore, and in stead of well ordering the house, make spoyle of them that dwell in it, even making marchandize of their soules and consciences: Next, that they are (t) straungers; that is such whose offices and callings are straunge from the word of God and ordinance of Christ, and therefore ought alway of his Church to be accounted as straungers, ad theyr voyce not to be hearkned unto: lastly, that they (v) came before Christ, that is, be such as do not follow after him, waiting for his calling, and walking in his way which he hath sett vs, but do intrude themselves without him and follow another way devised by themselves and never prescribed by him.

(o) Eifer-
chome. 105.
(p) Dites
thuras.
(q) Ioh. 10. 1
(r) Anabai.
non.

(s) Ioh. 10.
1.8.

(t) Ver. 5.

(v) Ver. 8.

Here also would I aske Mr D. whether one being in no office of ministry, yet taking vpon him publickly to teach, and (as here he saith) leading in at the doore, that is, teaching no other meanes of salvation but Christ onely who is the doore of the sheep: whether such a one (I say) were therefore to be reputed a Pastour and minister of Christ, lawfully sett in that office? I am assured Mr D. will not say it. For that were both to giue allowance of intrusion, which Christ condemneth: and to open a doore to the annihilating of that order with Christ hath appoynted his Church for the entrance into his ministry. And now if such a one were not therefore to be accounted in such office of ministry, much lesse will such teaching approve him that standeth in an Antichristian office, to be a Pastor or Minister of Jesus Christ.

f

It may

(v) Ioh. 10.

2.

It may also further be obserued, that Christ in this (v) Scripture speaketh of such as be sheperds of sheep; and therefore that it helpeth not the ministers of these assemblies, who commonly stand hearers of swyne, the Church being an hold of all foule spirits, and a cage of every uncleane and hateful bird. Besides that they all, even the most religious among them, so long as they continue members of that Church, stand subiect to the ecclesiasticall courts, officers, canons, worship, and the rest of the abominations, and therefore as yet in that respect can not be accounted the sheep of Christ, bearing his voyce and obeying his precepts.

(x) Mat. 16.

18.

The next and last Scripture here alledged is out of the (x) 16. of Mathew. Where Christ asking his Disciples whom they said he was: Peter answered, Thou art the Christ, the Sonne of the living God. Whereupon Christ said again,

I say vnto thee, that thou art Peter, and vpon this rocke will I build my Church: and the gates of hell shall not prevayle against it. Mat. 16. 18.

(y) pag. 28.
etc. In the
explication
of I Ioh. 4. 2.

Here we are taught vpon what rock the true Church and liuely members thereof are built, to witt, vpon this confession, that Iesus is the Christ the Sonne of the living God. Now here we are to remember that Christ is described both by his person, and office. Of which I have spoken (y) before at large vpon like occasion concerning the testimonies alledged out of the Epistles of Iohn. To which therefore I refer you, not purposing here again to make repetition thereof. Onely thus much concerning this Scripture I will further note: that as we learned out of Iohns epistles to discern the Spirit of GOD from the spirit of Antichrist, so here we are taught how to know the true Church of God, and so to discern it from the false Synagogues of Antichrist: that is, by considering whether it be built vpon the rock Iesus Christ, that Prophet, Priest, and king of his Church. For (as the Apostle (z) saith) (z) I. Cor. 3. 11. other foundation can no man lay, then that which is layd, which is Iesus Christ. But as before we showed, so here we are to remember, that a verball and generall profession of Christ in word being denyed in practise, will not abayle to make

to make either the popish or these assemblies the true Churches of God, and not the apostate Synagogues of the man of sinne.

The Apostle Peter (to whom with the other disciples this was spoken, although in the manner of speech Christ alluded to Peters name, as signifying a stone or rock) he laying this foundation in the Churches which he planted, Iesus Christ, that chief corner stone, elect and precious, doth (1) thus further apply it vnto them, saying, Vnto you which beleeve it is precious: but vnto them that be disobedient, the stone which the builders disallowed, the same is become the head of the corner: and a stone to stumble at, and a rock of offence even to them which stumble at the word, being disobedient. Where he plainly teacheth, it is the obedience of faith, which is required of all such as are truly buile vpon this rock and corner stone, Iesus Christ.

And this hath Christ himself also taught vs, when he (a) likened him that heareth his words and doth them vnto a wise man which hath built his house on a rock, against which the rayne and floods and wynds prebably not to cast it down: and him that heareth his words and doth them not, vnto a foolish man which hath built his house vpon the sand, against which the rayne and floods easily prebably to beat it down. So in like manner we are to know for the question in hand, that the true Church of Christ is as a (b) wise woman and faithfull wife which hearkning to the voyce of her husband peeldeth obedience vnto him, and as an (c) house built vpon the rock, against which the gates of hell shall not be able to prebably: Whereas the false Church of Antichrist is as the (d) foolish woman and harlot, which howsoeuer she pretend to heare the voyce of Christ, yet in deed followeth the lust of her own eyes and goeth a whooring after her own inventions: yea and pretending onely the name of Christ, but in deed not receyving him as her Prophet, Priest, and king, is as an house built vpon the sand, which the (e) breath of Christs mouth and wynd of his judgments will in the end consume and scatter abroad as the dust. It is not then a verball profession in generall that will serue, where an actuall denyall in practise is opened withall. But the true Church which is built vpon the rock doth in deed and truth obey the Lord Iesus acknowledging him to be such as he is revealed vnto vs in the word of God.

(2) 1 Pet. 2. 6. 7. 8.

(a) Mat. 7. 24. 25. 26. 27

(b) Pro. 9. 1 and. 31. 10. 11. 12. Ephes. 5. 23. 24.

(c) Mat. 16. 18. which pro 9. 1.

(d) Pro. 9. 13-18. and 7. 10-23. Hos. 2. 2.

(e) 2 Thes. 2. 8. Rev. 18. 8. 21. Esa. 13. 19..

(f) Ephes. 2.
20.

This the Apostle Paul likewise teacheth vs, when he (f) saith, the Church is built vpon the foundation of the Apostles and Prophets, Iesus Christ himself being the head corner stone. Wherein he giveth vs to learne that that is in deed the true Church which is so built vpon Iesus Christ, as the Apostles and Prophets have layd him for the foundation and head stone in the corner, that is, have taught him to be the Sonne of God come in the flesh, the Prophet, Priest and king of his Church for ever. Which forasmuch as these together with the popish assemblies do not in deed and verity acknowledg, howsoever in words generally they professe, as hath (g) before at large ben proved: it therefore followeth, that in this estate they cannot be esteemed truly built vpon the rock Iesus Christ: and therefore cannot be counted the true Churches of God, whiles we try them by the rules given vs by the Prophets and Apostles, and by Christ Iesus himselfe.

(g) Pag. 30.
&c.

And thus have I showed the severall Scriptures here cited by Mr D. to be so many witnesses against themselves. Thus also have we seen both their doctrine to be unsound, and theyr ministry and Church constitution to be such as was never appoynted by Christ, but derived from Antichrist: And therefore by none to be continued in, but of all to be separated from, and that vpon payne of everlasting condemnation. For so hath the (h) Scripture testified.

(h) 2 thes. 2.
10. 11. 12.
Rev. 13. 8. 9.
and 14. 9 10
11. and 18. 4
5.

Hitherto of Mr D. his first exception. Now his second followeth in these words.

¶ Mr. H. his letter. Section, 4.

Secondly, vve are able to prove that greater corruptions haue ben found in those Churches, vnto vvhich the holy Ghost in the Scriptures hath given notable testimony: 2. King. 12. 23. and 14. 3. 4. 2 Chron. 26. 31. Matth. 15. 5. 6. Luk. 3. 2. and 2. 22. 27. Mat. 8. 4. and 23. 2. 3. 2 Cor. 11. 21. 22. and 15. 12. Revel 2. 14. 15. 20. 21.

¶ Answer to section, 4.

WE answer, they must first prove theyr assemblies to be true Churches sett in the way of Iesus Christ, afore these or any Scriptures (which show true Churches subject to corruptions) can any way help to defend theyr present Church estate. Otherwise they do but still bragge that which they

they should prove. For what though the Churches established in the order of Christ have had and still shall have divers corruptions arising among them? Doth this therefore give any warrant or allowance of such assemblies, whose constitution is Antichristian? Was Israel in her defection a true Church, because Judah being the Church of God had some enormities in her? Or shall the assemblies in Italy, England, and such like standing in apostasy be true Churches of God, because in the Churches of Corinth, Pergamus, Thyatira, established in the order of Christ, there were found divers corruptions? If this reason were strong, might not Rome at this day justify most of her abominations? But what saith the Scripture, Israel in her defection was (i) no wife, no true Church, but an harlott, and not to be joynd unto: notwithstanding that Judah being a spouse and true Church had not yet the (k) hy places taken away? In like manner shall that (l) vvhore of Babel standing in apostasy together with all the assemblies wheresoever made drunk with the cup of her fornications be harlots and to be departed from: notwithstanding that the (m) Church of Christ being his spouse falleth daily in to many sinnes and transgressions; whiles it is militant here on earth. For these two are of a far divers nature and consideration, I meane on the one side, a Church sett in the way and order of Christ, but walking therein weakly and corruptly: and on the other side, a company of people standing in the defection and disorder of Antichrist, howsoever perhaps they may walk therein with some show of piety and religion. The former are (n) true Churches, notwithstanding the corruptions arising among them, the redresse of which is dulp to be sought: The latter are (o) false Churches, and to be forsaken, whatsoever show of holynes they do or can pretend. Now the forasmuch as neyther Mr W. nor any other of them hath proved they assemblies to stand in any other Church-constitution, but such as is Antichristian: it is evident that the Scriptures here alledged, which speak onely of Churches sett in Christs order and of corruptions in them, cannot any way fitly belong to these assemblies, to give allowance of they Antichristian estate. This being first sett down generally concerning all these Scriptures jointly together for the better understanding of the controversy: let vs now come to consider them moze particularly, and see whether as Mr W. hath undertaken to prove, so he have indeed performed, that he have showed greater corruptions in those Churches unto

(i) Hos. 2. 2.
and 4. 15.

(k) 2. Chro.,
15. 15. 17. 24
20. 31. 32. 33.
(l) Rev. 17. 1
5. and 10. 4.
(m) Rev. 2.
and 3. chap.

(n) Levit. 4.
13. 14.
1. Cor. 1. 2. 11
A. 15. 1. 2.
Rev. 2. and 3
(o) Rev. 13
11. and 17. 5.
and 18. 3. 4.
2. thes. 2. 3.
1. Ioh. 4. 3.

which the Scriptures give notable testimony, then be in
they at this day.

(p) 2 King.
12.3.3. and
14.3.4. and
2 Chron. 20.
31.

The first (p) three Scriptures here cited are of one sort.
These are the words.

Iehoash did that which was right in the eyes of the
Lord all his dayes, that Iehoiadah the Priest taught him.

Notwithstanding the hy places were not taken away:
as yet the people offered and burnt incense in the hy places.
2. King 12.23. And Amaziah did that which was right in
the eyes of the Lord, yet not as David his Father: he did
according to all that Ioash his Father had done.

Notwithstanding the hy places were not taken away: as
yet the people did sacrifice and burnt incense in the hy
places. 2. King. 14. 3. 4.

And Iehoschaphat reigned over Iudah: and he walked
in the way of Afa his Father, and departed not therefrom,
doing that which was right in the eyes of the Lord.

Howbeit the hy places were not taken away: for as yet
the people had not prepared theyr heart vnto the God of
theyr Fathers. 2 Chron. 20. 31. 32. 33.

All these Scriptures show vnto vs one thing: which is,
that in the dayes of Iehoash, Amaziah, and Iehoschaphat,
kings of Iudah who did that which was right in the eyes
of the Lord, yet the hy places were not taken away: but
the people did sacrifice and burnt incense therein. This in
deed was a corruption among those people: concerning
which pnowh is spoken befoze in that hath bē said towching
these Scriptures generally. Yet this I adde further: first
that in those tpmes all the false ministeres and kindes of wor-
ship befoze tyme vsed were abolished, and this defect onely
of worshipping God in the hy places as yet remayning. Now
what comparison then is there between this case, and theys
who have not abolished but still retayne ād iopne vnto a false
minister and worship. Who knoweth not, that in those dayes
they might (q) not forme to themselves oz receyve from others
any other altar oz fashion thereof for sacrifice then God had
appoynted: much lesse any new devised minister? Yea, the (r)
sonnes of Aaron, though in a true ād lawfull office, might not
offer with straunge spere: much lesse might they have received oz
exercised a false ūlawfull minister. Corah likewise (s) though a
Levite, Dathan ād Abiram though heads of the Cōgregation,

(q) Ios. 22.
23. 29.
2 King. 16.
10. 11. 12.
(r) Levit. 10.
1. 2.

(s) Num. 16
Cap.

(t) Wzziah

(c) 2. Chrō.
26. 16. 20.

(b) Uzziah though a king, might not offer up the incense which God had appoynted to be offered, being strangers from the priesthood: much lesse might they have offered a false worship in a false ministry, etc. Which is the case of these assemblies. These men therefore should compare like things with like, and not under colour of the hy places in Judah, seek to retayne and defend what Antichristian corruptions they please in the Church. Otherwise why might they not also under the same colour still have kept the other popish abominations, which already (by the mercy of God) are abolished out of the land?

Secondly I take it, the fault of retaining the hy places in Judah for the true service of GOD which at first were made for false worship and service of Idols, was such, as if now the false ministry, worship, and other abominations of Antichrist were abolished out of the land, and yet these Idoll temples (they call them Churches) reserved and used for the true worship of God by a true ministry. For these two may in divers respects seem to be like, I meane, those hy places, and these Idoll temples. Both which I take to be with in compasse of (v) that mozall commaundment of God, which enioyneth the abolishing of the places aswell as of all the other monuments of Idolatry, eyther by rasing them quite down or by defacing and converting them to civill use: and not to tourne them to be places for the publick worship of God, though it were by such ministry and in such manner as he hath appoynted.

(v) Deut. 12.
2. 3. 4. Exod.
20. 4. 5.
compared
with 2. king
10. 26. 27.
28 and 23.
8. 13. 15. 19.
Act. 19. 17.
Rev. 18. 12.
22.

Thirdly, by that which hath ben said, it is evident these Scriptures show not that, for which they are alledged, that is, prove not greater corruptions to have ben found in the Churches approved by the holy Ghost, then be now in the Church assemblies of England. I deny not but this sacrificing in the hy places was a great corruption: And so the Spirit of God noteth it, that (o) the people herein corrupted themselves: yea and that they (p) had not prepared theyr heart to the Lord. But for these men by colour of this to defend the retaining and using of the Antichristian ministry, in theyr severall offices, callings, administration and maintenance, with theyr popish worship and the rest of theyr abominations, it serveth not at all: but is rather wholly against them, inasmuch as in (q) that Church of JUDAH the unlawfull priesthood and worship with other the abominations in former tymes used were now taken away (this corruption of

(o) 2. Chrō.
27. 2. with
2. King. 15.
34. 35.
(p) 2. Chron.
20. 33.

(q) 2 Chron.
15. 8—17.
and 17. 3. 4.
with 20. 31.
32. 33. and 26.
4. 5. and 27.
2. 3.

the hy places onely excepted, and the true worship of God in place thereof performed in such ministry and maner as he had ordeyned. Nether of which is yet to be seen in this land.

Lasly, in these Scriptures is to be observed, both the different speeches concerning the Kings and concerning the people in theſe ages, and that the testimony which the holy Ghost giveth of them is such, as hath with it a note of blemish and default in them: and that recorded to posterity, not to encourage vs to faile in like maner as they did, but to be a warning vnto vs to take heed of being so overtaken, as they were.

And thus have I shewed (so far as yet I see) the true meaning and vse of these Scriptures, and how they serue not at all to that purpose for which they are brought: as they haue ben also and still are wrested by the Papists, to bouldster out theſe most filthy abominations likewise, though all in vayne. For great and strong is the truth, and will prevaile against all aduersaries of it in the end.

(vv) Mat. 15
5. 6.

The next Scripture is out of (vv) Mat. 15. where Christ reproving the Pharisees for transgressing the commaundment of God by theſe own tradition, propheth it thus: God hath commaunded, saying, Honour thy father and mother: and, he that curseth father or mother, let him dy the death.

(x) Agift,
that is, de-
vote vnto
God, or an
oblation vnto
him.

But you say, vvhoſoever shall say to father or mother, (It is, or, be it) a (x) gift vvhatsoever thou might be holpen vvith of me.

And shall not honour his father or his mother, he shall be gilty. Thus have ye made the commaundment of God of no authority by your tradition. Mat. 15. 4. 5. 6.

(y) Mar. 16.
6. 12.

Here we fynd a tast of that (y) leaven of the Pharisees, whereof our Saviour Christ bad his disciples they should take heed and beware, and not that they should be encouraged thereby to be more corrupt, as these men reason out of such places. But let vs a litle compare this Scripture and theſe estate together, and see whether is to be accounted more corrupt, they then, or these now.

First, we see here the disobedience taught by the Pharisees was against the second Table: whereas the disobedience taught by these men in the points now controverted is both against the first and the second Table. Against the first, in teaching the people

the people to (z) worſhip God by another miniſtery and after another maner then he hath appoynted: pea by ſuch miniſtery and in ſuch maner as Antichriſt hath invented, and God moſt ſtraitly forbiddeth. Againſt the ſecond, in (a) diſobeying the Magiſtrates in deed, whom outwardly in ſhow they would ſeem to obey, whyles at theyr commaundement they ſerue God by a falſe miniſtery and worſhip impoſed by them. For as (b) true obedience to the Magiſtrates is alwayes in the Lord: ſo is it diſobedience rather then obedience vnto them, to obey them againſt the Lord.

Secondly, the Pharifees taught the people to neglect the performance of a duty which they ought to theyr earthly parents in honouring of them: But theſe men teach the people to neglect the performance of that (c) duty they owe to theyr heavenly father, in honouring fearing and worſhipping him as he hath commaunded.

Thirdly, the Pharifees taught the people to neglect man, vnder colour of keeping a vow, or doing a duty to God, to witte, the bowing or offering of that as an oblation to God, by which they ſhould have holpen theyr parents: But theſe men teach the people to neglect God and his commaundements, vnder colour of peelding obedience to man.

Fourthly, among the Jewes this diſobedience againſt man was taught by ſome, nor (d) receyved by all: Vnt in theſe aſſemblies theyr diſobedience againſt God is taught and practiſed of them all.

Fifthly, the Pharifees and other Jewes at that tyme (as may appeare even by ſome (e) places by Mr. B. here alledged) had not deviſed a new publiſh miniſtery and worſhip, but retained that miniſtery and worſhip which God had appoynted, though they walkt therein corruptly: But the miniſters and people of theſe aſſemblies at this day have ſuch miniſtery and worſhip as was never ordeyned by God, but deviſed by that man of ſinne: though otherwiſe they make ſome ſhow of holynes and religion therein. So as in this reſpect there is no compariſon between theſe two.

Laſtly, it is to be obſerved that the testimony here given concerning them that ſo taught as is aforeſaid, is not an approbation of them therein, but both a (f) ſharp reproof of them, and an earneſt admonition to others for this cauſe to let them alone: together with this generall ſentence of Chriſt annexed therewith, Every plant which myne heavenly father hath not planted ſhall be rooted vp. Let them alone: they be the

(z) Exod. 20

4.5.

Deut. 12. 30.

31. 32.

Rev. 14. 9. 10

11. and 13. 16

(a) Exod. 20

12.

Pro. 24. 21.

1. Tim. 2. 2.

1. Pet. 2. 17.

(b) Act. 4.

19.

Dan. 3. 17. 18

and 6. 7. 13.

22.

1. Sam. 22. 17

18.

(c) Mal. 1. 6.

2. Cor. 6. 17.

18.

1. Pet. 1. 17. 18

(d) Mat. 23.

2. and 16. 12.

Luk. 1. 6. and

2. 25. 38.

(e) Mat. 8. 4

and 23. 2.

Luk. 2. 21. 27

as alſo Luk. 1

6. 8. 9. 10.

Ioh. 1. 19. 24

and 6. 4.

(f) Mat. 23.

3. 7. 13. 14.

A TREATISE OF THE

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blynd leaders of the blynd: and if the blynd lead the blynd, both shall fall into the ditch. Vitherto of this Scripture of **Matth. 15.** which we see being dulp considered, neyther probeth that for which it is produced, neyther any way justifieth but rather condemneth the^r Antichristian estate.

(g) Luk. 3. 2.

Next he alledgeth (g) Luk. 3. 2. where it is thus written,

When Annas and Caiphas were the chief priests, the word of God came vnto Iohn the Ionne of Zacharias in the wildernes. Luk. 3. 2.

This Scripture is directly agaynst them. For here first it is playne, that for the ordinary ministry among them they had not devised a strange new one, but retained that ancient function of priesthood appoynted by God (as the mention of chief Priests doth show): And whereas John Baptist did now exercise an extraordinary ministry among them, it is noted, he did it not without speciall warzant from the word of God therevnto. which is further proved both in the words (h) following in this chapter, and els where in (i) this and the (k) other Euangelists. Now if then they might not have any eyther ordinary or extraordinary ministry but such onely as was appoynted and allowed by the word of God: much lesse may we now vnder the Gospell admitt of any ministry but such onely as hath ben ordeyned by **CHRIST**, our Lord the king of his Church: who being (l) the Sonne is worthy of moze honour then Moses the servant. So as first we see here, his own testimony condemneth the^r present ministry, which is such as was never prescribed by **CHRIST** to his Church.

(h) Verf. 4.

(i) Luk. 20.

4. 5. 6.

(k) Ioh. 1. 22

23. 25. 33.

Mat. 21. 25.

(l) Heb. 3. 3.

(m) 1. Chrō.

24. 2. 3.

2. Sam. 8. 17.

vith Num.

3. 32. and 4.

16. 28.

(n) 2. King.

25. 18.

But it may be Mr. D. meant by this Scripture to insinuate vnto vs, that there were two hy priests at that tyme, whereas by the ordinance of God there should be but one. Wherevnto I answer, first that it was no new thing, but an ancient approued order among the Jewes to have two chief priests ober the rest: Yet so, as the one of them was principall, and the other the second or next vnto him. Thus we read that (m) Zadok of the sonnes of Eleazar, and Abimelech of the sonnes of Ithamar were together the chief priests in Davids tyme. And afterward (n) when the Jewes were led captiue to Babylon, Seraiah was the chief priest, and Zephaniah the second. Whete it may be observed, both that there

there was two principall priests ouer the rest: and yet the one chief, and the other the second.

Secondly, we find that Annas and Cayaphas here mentioned in Luke, were hy priests the one after the other, to witte, Caiaphas (o) at the tyme when Christ was crucified and befoze, and Annas afterward (p) when the Apostles Peter and John were brought afoze him. As also after this we read agayne of one Ananias to be hy priest alone. Act. 23. 2. and 24. 1. and 25. 2. (o) Ioh. 11. 49. ad 18. 13. 24. Mat. 26. 57. (p) Act. 4. 6. and 7. 1.

Thirdly, it is to be minded that the word here vsed signifieth chief priests, and is spoken oftentimes of others that were chief among the priests, as well as of the hy priest: and that even then when there was but one hy priest. As in Mar. 14. 53. Mat. 26. 57. Act. 25. 2. 15. and 24. 1. Luke. 22. 52. 54.

Finally, the having of the hy priesthood then by course interchangeably, and but for a yeare, and such like, were in deed corruptions crept in among them in the ordinance of GOD. Yet doth not this give any warrant of the present Antichristian constitution of these assemblies. For even then we see they had no new ministeres, but the priesthood appointed by God, yea and but one hy priest at once: Which also according to the law, kept in the kinred: Whereupon it is sayd, they that were of the chief priests kintred. Act. 4. 6. Besides that in this often chaunge of it, there seemeth to be a mystery, God having so disposed, to declare that now that Leviticall priesthood drew to an end, and (q) another Priest was to rise up after the order of Melchisedech, who because he endureth ever should have a priesthood that can not passe from him to any other. (q) Hebr. 7. 11—25.

So then from this Scripture can be gathered no defence at all of the present estate of these assemblies, but rather many arguments agaynst it, forasmuch as now among them they have no other but straunge ministeres inveted by man, and then there was no such new minister at all eyther ordinary or extraordinary receyved among the Jewes.

And this hath Mr. Cartwright heretofore avowethed, when proving the unlawfulness of the offices of Archbishops and Archdeacons, he (r) wrote as followeth: First of all (saith he) the ministry is by the vword of God and heavenly, and not left to the will of men to devise at theyr pleasure: as appeareth by that which is noted of Iohn, vwhere the Pharisees coming to Iohn Baptist, after that he had denyed to be eyther CHRIST, or Elias, or another Prophet, (s) conclude: If (r) T. C. first reply. pag. 83. sect. 5. 6. 7. (s) Ioh. 1. 25

* Note
this.

* Note.

thou be neyther Christ, nor Elias, nor of the Prophets, why baptizest thou? Which had be no good argument, if Iohn might have ben of some other function then of those which were ordinary in the Church and instituted of God. And therefore Iohn to establish his singular and extraordinary function, alledgeth the word of God: whereby appeareth that as it was not lawfull to bring in any straunge doctrine, so vvas it * not lawfull to teach the true doctrine, vnder the name of any other function then vvas instituted by God. Let the vvhole practise of the Church vnder the Law be looked vpon, and it shall not be found that any other ecclesiasticall ministry vvas appoynted, then those orders of hy priests, and Levites etc. vvhich vvere appoynted by the law of God. And if there vvere any rayfed vp extraordinarily, the same had theyr calling confirmed from heaven, eyther by signes or miracles, or by playne and cleare testimonies of the mouth of God, or by extraordinary exciting and movings of the Spirit of God. So that it appeareth that the ministry of the Gospell, and the functions thereof ought to be from heaven and of God, and not invented by the brayne of men. From heaven (I say) and heavenly, because although it be executed by earthly men, and the ministers also are chosen by men like vnto themselves, yet because it is done by the vword and institution of God that * hath not onely ordeyned that the vword should be preached, but hath ordeyned also in vwhat order and by vvhom it should be preached, it may vwell be accounted to come from heaven and from God. Seing therefore that these functions of the Archbishop and Archdeacon are not in the vword of God, it followeth that they are of the earth, and so can do no good but much harme in the Church.

(1) Pag. 84.
sect. 2.

And a litle (1) after he hath also these words: Tell me (saith he) in the vvhole volume of the Testament is there any kind or degree of ministry, vvhich God is not the certayne and expresse author? Was there ever any man (I except Ieroboam and all such profane men) eyther so holy or so vwise or of such great knowledg, that ever did so much as dreame of instituting of a new ministry? After the long vandring of the Arke in the vvildernes vwhen it came to be placed in Ierusalem, tell me if any besides the Levites and priests the ordinary ministers, and the Prophets vvhich vvere immediately stirred vp of God, vvere found to have ordeyned any office or title vvhich vvas not commanded: or vvhether there vvas at any tyme any thing added or enioyned to those offices of priesthood and Leviteship, vvhich vvas not by the law prescribed.

These

These are Mr. Cartwrights words in the places here quoted. By which it is cleare themselves also graunt, that in the tyme of the law in the true Church there was no new ministry erected: and that there neyther might nor may be any ether ordinary or extraordinary, but such as have expresse appoyntment and warant from God himself. Whereupon it followeth that the present ministry of these assemblies having no such warant, these and the like Scriptures give not any defence of it, but condemne and make against it. Thus much concerning the testimony alledged out of Luk 3.2.

Next is alledged (v) Luk. 2. 22. 27. and Mat. 8. 4. where it is thus written: first in the second of Luke, concerning Christ:

(v) Luk. 2.
22. 27.

Mat. 8. 4.

(vv) that is,
Mary the
mother of
Iesus.

(x) that is,
Iesus.

When the dayes of (vv) her purification after the lavv of Moses were accomplished, they brought (x) him to Ierusalem, to present him to the Lord,

(As it is written in the Lavv of the Lord, Every man child, that openeth the womb shalbe called holy to the Lord:)

And to give an oblation, as it is commaunded in the Lavv of the Lord, a payre of turtle doves, or two young pigeons.

And behold, there was a man in Ierusalem, whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

And a revelation was given him of the holy Ghost, that he should not see death, before he had seen the Lords Christ.

And he came in the spirit into the Temple, and when the parents brought in the child Iesus, to do for him after the custome of the Lavv,

Then he took him in his armes, and blessed God, etc. Luk. 2. 22---27.

And in the Gospell according to (y) Mathew, Chap. 8. it (y) Mat. 8. 4 is thus written touching the leper whom Christ cleansed:

Iesus said vnto him, See thou tell no man, but go shew thy self vnto the Priett, and offer the gift that Moses commaunded, for a witnesse to them. Mat. 8. 4.

These Scriptures compared together evince that this Church of the Jewes had not reiected but retained the publick ministry, worship, and ordinances prescribed by God:

and therefore wholy condemn the present estate of these Church assemblies of England, and are far from proving that for which they are alledged. In the second of Luke we read, that at ^(a) right dayes old the child was circumcised, which was according to the ^(a) ordinance of God: that Maryes purification, the childes presentation to the Lord, and the oblation they gave, was (not after any new devised maner, but) ^(b) according to the Law of Moses, and, as it is commaunded in the Law of the Lord: Finally, that Simeon fearing God, came in the Spirit into the Temple whither the parents brought in the child Jesus, to do for him (not according to the custome and invention of man, but) after the custome of the Law of God. Where is to be observed, how often together in these few verses the holy Ghost noteth down that whatsoever was done to and for the child, was according to the Law of Moses, the Law of the Lord, the custome of the Law, as it is written, and, as it is commaunded in the Law of the Lord. So this Scripture sheweth, that the ordinances appointed by God for his worship were then observed. Now ^(c) if we looke hereunto the ^(c) next Scripture of Mat. 8. we shall there find they had also that ministry which God had ordeyned for the tyme of the Law. For there it is said, Christ had the leper being cleansed go and show himself to the priest, and offer the gift that Moses commaunded. Here then they had both the priesthood and ordinances which God had commaunded by Moses his servant. And therefore these Scriptures are so far from proving greater corruptions to have ben in those Churches, then be in these assemblies: as they do directly condemn the Church constitution in the new invented ministry, worship, and ordinances among them, which God never ordeyned.

^(d) Mat. 23.
23.

The next ^(d) Scripture Mr B. citeth is out of Mat. 23. where Christ spake to the multitude and to his disciples, saying:

The Scribes and the Pharisees sitt on Moses chayre:
All therefore whatsoever they speak to you to observe,
that observe and do: but after theyr works do not: for
they say, and do not. Mat. 23. 2. 3.

This Scripture, teaching that it was lawfull to heare the Scribes and Pharisees that sate in Moses seat, is commonly alledged by the preachers and professors of this age for the defence: Insomuch as they vse it as the anchor hold in greatest distresse. But being well weighed, it will prove the be-
sp ship

worshipp^{er} of the^{ir} cause. For first, by conference of this Scripture with (e) others appeareth, that the Scribes and Pharisees which sat on Moses chayre, were priests and Levites, expounders of the Law or such Judges of hard pleas and controversies as we read of, Deut. 17. And therefore were not in any straunge ministry invented by man, but in those true offices which God had by Moses commaunded vnder the Law.

Secondly, the phrase of speech here vsed, when it is said they sat on Moses chayre, importeth and proberth thus much. Which also may be gathered from a like manner of speech used in (f) Nehemiah, where we read that Ieshua, and Bani, and other of the Levites rose vp on the Levites stayre (or hy seat) and taught the people out of the Law, and worshipped the lord.

Thirdly, Pharisaisme was not any new kind of ministry but onely (g) a sect among the Iewes, that is, a sort of people (of (h) what tribe soever among them) which seemed to haue chosen and in outward show pretended a more strict observation of the Law, then others did.

Fourthly the Scribes knew well enough that ebery true ministry was from heauen, not of me: that is, was appoynted by God, not devised by man. So far were they from having themselves any false ministry of mans invention. This we may see in (o) the^{ir} consultation which they had among themselves what to answer vnto Christs question, wh. he asked them whether the Baptisme of Iohn were from heauen, or of men.

Lastly, we spide that the pharisees themselves were carefull of not admitting in that Church any new ministry that God had not ordeyned: In so much as (i) they were very earnest vnto Iohn Baptist, and vrged him to approve his calling and ministry by the word of God. Which thing also he did. Joh.

1. 23. 31. 33.

Now then seeing the Scribes and Pharisees here spoken of were (not in false but) in true offices and functions appoynted by God vnder the law: seeing they sate (not on Baals, but) on Moses chayre: seeing they knew there was no true ministry but of God, neither would allow of any other then Gods word did approve: yea, seeing Iohn Baptist granted thus much vnto them, that he might not have any ministry, but such whereof he could bring war^{ra}nt from God: who seeth not, that even this example of the Pharisees so much alledged by them, plainly condemneth the Ministers of these assemblies, which sit not in Christs but Antichrists chayre, entering into and executing such offices of Ministry, as God

doth never

(e) Ioh. 1. 19
24. and 3. 1.
10. Mat. 23.
34. 35. 41.
Mar. 12. 28.
32. 35. Act.
5. 34. Deut.
17. 8. 9. 10. 11
12.

* Mr Beza,
also thus taketh it in his treatise against Sarravia, Cap. 16.

(f) Nehem. 9. 3. 4. 5.

(g) Act. 15. 5 and 26. 5.

Phil. 3. 5. Ioh. 1. 19. 24.

(h) So we read that Paul and his father were Pharisees, of the tribe of Benjamin Act. 23. 6. Phil. 3. 5.

others of the tribe of Levi

Ioh. 1. 19. 24

(o) Luk. 20. 1. 7.

(i) Ioh. 1. 19. 27.

never appoynted or appoyed in his word? Neither is it of any moment, as touching the point in controverſy, to ſay, the Pharifees were corrupt in doctrine and converſation, unleſſe they could ſhow by the word of God they miniſters to be Paſtors and Teachers in Chriſts ordinance, though walking corruptly therein: as we by the Scriptures ſhow that the Pharifees which ſate on Moſes ſeats, were prieſts and Levites, according to the Law of Moſes, though otherwiſe in many things they carped themſelves very ungodly with much hypocriſy.

(k) 1 Cor. II
21. 22. and
15. 12.
Rev. 2. 14.
15. 20. 25.

The laſt (k) Scriptures here cited by M. B. are out of the Epiſtle to the Corinthians and out of the Revelation. Which becauſe they are of one ſort, touching the queſtion in hand, therefore will I ſpeak of them together. The words be theſe: firſt in the epiſtle to the Corinthians, where the Apoſtle reproving their abuſes about the Lords ſupper, ſaith thus unto them:

Every one when they ſhould eat, taketh his own ſupper afore, and one is hungry, and another drunken.

Have ye not houſes to eat and drink in? deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I prayſe you? in this I prayſe not
1 Cor. 11. 21. 22.

And againe to the Corinthians, among whom ſome denied the reſurrection of the body, thinking that the ſoule only ſhould live for ever in the world to come, the Apoſtle writeth thus concerning that matter, in the place alledged:

If Chriſt be preached that he is riſen from the dead, how ſay ſome among you, that there is not a reſurrection of the dead? 1. Cor. 15. 12.

And in the ſecond of the Revelation, firſt to the Angell of the Church of Pergamus, Chriſt thus writeth:

I have againſt thee a few things, becauſe thou haſt there them that hold the doctrine of Balaam, which taught Balac to put a ſtumbling block before the children of Iſrael, that they ſhould eat of the things ſacrificed to Idols, and committ fornication.

So haſt thou alſo them that hold the doctrine of the Nicolaitans: which thing I hate. Rev. 2. 14. 15.

Then to the Angell of the Church of Thyatira, thus he saith:

I have against thee a fevv things, that thou suffrest the woman Jezabel, vvhich calleth herself a Prophetesse, to teach and to deceyve my servants, that they should commit fornication and eat of the things sacrificed to Idols.

And I gave her tyme that she should repent of her fornication: but she repented not. Rev. 2. 20, 21.

These Scriptures shew errors and corruptions in such Churches as were planted in the faith and order of Christ. Which nothing helpeyth to mainteyne the Antichristian estate of these offscumplings: as is (l) before declared at large in the general answer concerning all these testimonies. We neuer doubted, but the (m) best Churches on earth have fallen and still are subiect to fall into corruptions and transgressions of the Law of God. And how can it be otherwise, when as they consist of sinfull and mortall men, who both know but in part and in the knowledg we have, walk with much weakness and imperfection? But what is this to iustify Antichristis apostasie, or to encourage any to partake in his sinnes? We must alway remember, that as it is one rising, when (n) a true Christian is overtaken with a sinne, and another when (o) such as pretend to be Christians, live as the heathen and sell themselves to work wickednes: so also touching a Church, it is one thing whe a people are settled in the order of Christ, but through weakness fall into divers enormities, and another when a people stand in the defection of Antichrist and receyve the print of his ordinances in their hands and foreheads. Either therefore must they prove the constitution of their Church to be of Christ, and not Antichristian, or els these examples in their estate will give them no succour at all. For it will nothing availe Babylō or such as commit fornication with her, to show that Zion hath her breaches or her children their infirmities.

Secodly, in these Scriptures is to be mynded, that but some of the Corinthians, and some of them of Pergamus and Thyatira were infected with the errors and corruptions here recorded: and not the whole Churches generally. And this is the lot and trespall of the Church of God in all ages, that into it do creep men of corrupt myndes, who vnder a show of holynes often breed schismes and errors in the Church, and in their lives turne the grace of God into wantonnes through hypocrisie. Thus it pleaseth God to try and exercise his Church from tyme to tyme.

(l) Pag 45.

(m) Lev. 4.

13. 14.

1 Chron. 15.

13. and 2.

Chron. 30.

18. 19. 20.

1. Cor. the vvhole epistle.

(n) Rom. 7.

19. 20. Gal.

6. 1.

(o) Rom. 8.

13. 1 king. 21

20. Eph. 4.

17. 18. 19.

time, that they which are approved might be known. Den-
 te it is, that in the Church of (p) Corinth spring vp schismes
 and heresy: that in the Church of (q) Ephesus arise men spe-
 aking perverse things to draw disciples after them: that in the
 Churches of (r) Pergamus and Thyatira be found such as
 hold the doctrine of Balaam, and of the Nicolaitans, teaching the
 people to eat things sacrificed to Idols, and to commit forni-
 cation. (And such also in these daies have crept in among vs,
 vnder pretence of godlynes, who after a while vpon one occa-
 sion or other have manifested theyr vngodly, contentious, and
 fantasticall spirits: and that commonly with great trouble of
 the Church, being authors of grievous schismes and other im-
 pieties, for which the truth and Church have ben and still are
 evill spokē of). But these being but the personal sinnes of some
 particular men, not the publik estate and constitution of the
 whole Churches: what comparison is there between them and
 these assemblies whose very (s) constitution is Antichristian,
 and out of which God hath absolutely commaunded all that
 will be saved to depart? Whereas from the (t) other separati-
 on may not be made; but first redresse is duely to be sought, that
 such old leaven being purged out, they may still be a new lam-
 pe vnto the Lord.

(p) 1 Cor. II
 19.
 (q) A. 20.
 30.
 (r) Rev. 2.
 14. 15. 20.
 (s) 2 Thes. 2.
 3. 4. 8. Reve.
 18. 4. Esa. 52
 11. Ier. 51. 6.
 45.
 (t) Lev. 4. 13
 14. 1 Cor. 1.
 11. and 5. 4. 5
 7. Gal. 5. 9. 10
 12. Mat. 18.
 15. 16. 17.
 (v) Rev. 2.
 14. 20.
 1 Cor. 5. 1. 2

Thirdly, here is to be observed, that it is said, these Churches
 (v) suffered such among them. Which as it manifesteth what was
 theyr sinne, so it sheweth also they had power, and should vse it,
 for the reclaiming or casting out of such from among them.
 Whereas these assemblies have not power to redresse any
 abominations or to excommunicate any persons (though ne-
 ver so wicked): but the whole ecclesiasticall power and iuris-
 diction among them is committed onely to the Ordinary,
 that is, to an Antichristian Prelate, and to his Chauncelour
 and Archdeacon. So as by this also appeareth there is no
 comparison between them.

Finally, it is to be remembred, that even in these and the
 like Churches, where they do not repent and amend but con-
 tinew in corruption and iniquity, Christ hath (vv) threatned
 to remove his candlestick, and to take his kingdome from among
 them. And if God thus deale with his own Churches stabli-
 shed in his faith and order, when they come obstinately to per-
 sist in sinne and impiety: what shall be the end of the Synagog-
 ues of Antichrist which stand in enmity against Jesus Christ
 and in apostasy from his truth, and will not be reclaimed? If
 God will not spare but come against Corinth, Pergamus, and
 Thyatira:

(vv) Rev. 2.
 5. 16. 22. 23.
 Mat. 21. 42.
 43.

Thpatira: will he let Babylon that mother of whoredomes
or any of her daughters escape? If Jerusalem for her sinne be
made to drinke the cup of Gods wrath: shall Edom, Moab,
or Ammon go free? They shall not: saith the Lord of hostes.
Jere. 25. 15. 18. 21. 29. And thus much to Mr. H. his second
exception: Now followeth his third in these words.

Mr. H. his letter. Section, 5.

THirdly, if it be a sinne for an vvhole Church to account any private man for
an heathen or publicane though he be knowen to have grievously sinned
(x) (Mat. 18) till such tyme as by despising all lawfull meanes that can be vsed
for reclaiming him, he shall be found to sinne of obstinacy: then must it needs
be a sinne for any private members (such as you are) to account an vvhole
Church and so many famous assemblies to be all as heathens and publicanes and
Antichrists, before theyr sinne hath ben manifested vnto them and they proceed
against according to the rule of Christ.

(x) Mat. 18.
15. 16. 17.

Now this hath not ben done vnto vs: for many there are of the ministers
in England, that are not yet in theyr iudgement persvaded of the discipline: and
many that do yeeld vnto it in iudgment and desier hartly the establishment of
it, ad the remouall of all corruptiōs, can not yet see how they may vwith a good con-
science forsake the callings and roomes they occupy, for the vwant of the discipli-
ne. If these sinne, they sinne but of ignorance, and therefore may not for this
sinne be accounted for heathens and publicanes.

But admitt our sinne had ben manifested vnto vs: by vvhom have vve ben
censured for it? A private member may not be cast out till he have despised the
censure of the Church, though he have despised the admonition and counsell of
sundry private Christians: Then suerly an vvhole nation may not be cast out of
the Church, though it have not hearkned to the reproof of many private Christi-
ans, till it shalbe found to have despised the censure of other more famous Churches
professing the Gospell. And vvhath such Church is there in the vworld that
hath censured vs? Nay it is most evident that all those Churches in Christen-
dome that have in most sincerity receyved and mainteyned the doctrine and dis-
cipline of Christ, have alwayes accounted our Church for a sister, and given vn-
to her the right hand of fellowvship.

I deny not but a private Christian may mislike the corruptions that are allo-
wed and practised by an vvhole Church, he may refuse to subscribe or yeeld his
consent vnto them, he may by prayer and all other good meanes seek the refor-
mation of them: but that any one private Christian or some fevv severall assem-
blyes, vwhereyn also there are some learned men, may account all the Churches
that are in an vvhole nation to be either as heathens (that is, such as are destitu-
te of the vword and sacraments and service of God) or as publicanes (that is,
such as vwith vvhom they may not lawfully communicate and ioyne in the said
service of God) that do vtterly deny.

And vvhetheras the chief thing vvhetherof you boast your selves against vs, is
that you have Christs discipline practised among you, vvhich vve vwant: I affirme
and dare bynd my self to prove it, that there is nothing practised amongst vs so
contrary to the discipline, as there is amongst you. For proof vvhetherof (to omit
sundry of your practises and the extream confusion that is to be seen in your best
reformed assemblies) let this suffice that hath ben already mentioned.

5. Peter (y) calleth those Iewes that had crucified Christ, brethren. A. 2. (y) A. 2. 29
2. 29. and 3. 17. And Paul (z) accounteth the Galathians a true Church, vwhen and 3. 17.
the errors that they vvere fallen into vvere matters fundamentall. Gal. 1. 2. and 5. (z) Gala. 1. 2
2. And this account did these iiii holy Apostles make of them, because they had and 5. 2.
H ij not ben

not ben yet conuincd and reiectd by the iudgment of the Church. And why should you or any of your company (vvho for authority you know are not to be compared vvith those holy Apostles) disdayne to call vs brethren, and to account vs a Church, till such tyme as vve have ben conuincd of error, and reiectd by the iudgment of other Churches?

(a) A&. 11.
21. 26. and
15. 2. 4. 23.

Vvhen there grevv controversy in the Church of Antiochia, the brethren (a) thought it not fitt to proceed in iudgment against them of the circumcision though theyr errors vv ere far greater then any are in our Church, and though the belevrs there vv ere more in number and of greater graces then ever those vv ere of your company, A&. 11. 21. 26. and 15. 23. and so might vv ith more consent and authority have ended the matter at home vv ithout seeking further to other Churches, yea though they had Paul and Barnabas (men better able to decide and determine the matter then ever you had any in your assemblies): yet vv ould they not (I say) proceed, till they had made other Churches, and namely that famous Church of Ierusalem acquainted vv ith the matter, and required theyr advise and authority to decide and overrule it, A&. 15. 2. 4. And might it not alvv ell have becomed those of your company that first entended a separation from our Church (a matter of so great vv aight and consequence) to have sought the advise of the Churches of Geneva, and Fraunce, and Germany, and Helvetia, and Scotland in the matter, and to have stayed theyr separation till such tyme as those Churches had proceeded against vs according to the rule of

(b) I. Cor. 14.
36.

Christs discipline? May I not vv ell say, as the Apostle (b) doth to the Corinthians, I Cor. 14. 36. Came the vv ord of God out from you? eyther came it vnto you onely?

* That
vv hich Mr
H. saith here
is vv true, he
yeelded vn-
to it before
as being true
Pag. 5. Mar-
ke this con-
tradiction,

And this I hope may be sufficient to shovv howv * vv true that is, vv hich is affirmed in the first part of the reason vsed in your vv riting, viz: Whosoevv worketh vvpon the consciences of men by vertue of an Antichristian office ad calling, he is an Antichristian Minister, whatsoevr truth he bringeth vv ith him.

Answer to Section, 5.

(c) Matt 18.
15. 16. 17.

In this third exception according to theyr vsuall maner, Mr H. taketh for graunted that vv hich he should probe, to vv itt, that theyr ecclesiasticall assemblies be the Churches of Christ sett in his order and constitution: Whicch thing we deny. And till they probe it, themselves may see, they can not thus reason from (c) this Scripture of Mat. 18. as here he doth. For although from thence it may be gathered, that the Churches of Christ are not for corruptions arising in them to be forsaken, but first theyr redresse is by all good meanes to be sought: yet it followeth not therevpo that the Synagogues of Antichrist are in like maner to be proceeded vv ithall, and not forthvv ith to be avoyded. This (I say) followeth not of the other any more then if ones should reason thus: A brother being known to have sinned is not to be accounted as an heathen or publicane, till being dulp proceeded vv ith, he have containned the vv oyce of the Church: Therefore also one that is an heathen or publicane, yet notwithstanding is not so to be accounted, till he have

have ben likewise admonished and proceeded withall. As there is no consequence in this, so neyther is there in the other. The same (d) Scripture which saith, Do ye not iudge them that are vvithin? saith it not also, What have I to do to judge them that are vvithout? Now then as we are to carry our selves after one maner towards particular men that are within, and after another towards them that are without: so have we also different rules and courses prescribed by God to be followed by vs, how to walk after one maner towards the Churches of Christ, when corruptions be found among them, and after another towards the Synagogues of Antichrist which are fallen into defection from the way of Jesus Christ.

If you aske, what these rules be that are given to be observed when errors and enormities are espyed in a true Church: I answer, these and the like, that (e) they which espy them, are not therevpon to forsake the Church, but must first give the Church knowledg thereof out of the word of God: and that also according to due order, as first to (f) make it known vnto them to whom the oversight of the Church is committed: who, if they be perswaded, are (g) then by duty bound to advertise the Church thereof and to see it redressed in all good maner. If they be not perswaded, then (h) having taken some others with them and not prevailling, they are afterward to bring it before the whole Church and to show them theyr estate, wherein it swarveth from the rules of Gods Law: who finding it so to be, are bound to acknowledge and amend it. Per if this way they prevaile not, then are they to use (if they may) the help of (i) other Churches to advise of the matter and to admonish that Church of theyr estate, out of the Scriptures. Now these things being done as they ought, we may hope by the blessing of God that issue will follow which the (k) Scriptures show hath followed vpon such proceeding heretofore, that is, that they will not now wilfully stand in their transgression convinced vnto them out of the word of God by so many witnesses: but will rather sorrow for theyr sinne, and reioyce for the consolation they shall find by receiving the truth and walking in the way thereof showed vnto them out of the Scriptures. But if they will not amend, the Lord Jesus Christ, who walketh in the middes of the golden candelsticks and hath all power given him in heaven and in earth, hath (l) threatned to remove the candelstick out of his place, and to take the kingdome of God from them

(d) 1. Cor. 5. 12.

(e) Lev. 4. 13. 14. A. 6. 1. 2. 3. 2 Chro. 13. 2. 3. vvith 15. 3. 11. 12. 13.

(f) 1 Cor. 1. 11. vvith Rev 2. 1. &c.

Zach. 7. 2. 3. Heb 13. 17.

(g) 1. Cor. 5. 1. 4. 5. and 11. 18. &c.

Mat. 18. 17. 1 Tim. 5. 17.

(h) Mat. 18. 16. 17. vvith 2 Cor. 13. 1.

Lev. 4. 13. 14. (i) A. 15. 2.

&c. 1. Cor. 14. 33. 36.

Zach. 7. 2. 3. Deut. 17. 8. 9.

10. 11. Psal. 122. 3. 4. 5.

(k) 2 Cor. 7. 8. 11. A. 11. 18. and 15. 31.

Levit. 4. 13. 14. 15.

(l) Rev. 2. 5. Mat. 21. 43.

(m) A. 2.
40. Fla. 8.
12. 16.

and to give it to such as will bring forth the fruits thereof: And then to such as are willing to obey the truth, he hath in such cases given direct (m) commaundement, to save themselves from such a forward generation: and to bynd up the testimony, and seale up the Law among his disciples. And these are the rules (so far as I have observed) given us for our walking in and toward the Churches of Christ, when errors and corruptions be found among them.

(n) Rev. 18.
4. Hos. 4. 15.
Amos. 4. 4. 5.
and 5. 5. 15.
2 Cor. 6. 17.
Rev. 20. 4.

3

Now touching such assemblies as stand in false constitution or apostasy from the way of Christ, the former rules are not given us to be used in ad with them: but concerning such, there is one onely rule prescribed by God for our carriage towards them, which is, (n) with all speed to separate and depart from them, and in no case to partake in theyr sinnes, but to witnes against them even unto death. Forasmuch then as these assemblies (how famous so ever he account them) stand in a false constitution, even in apostasy from that true ministry and from those holy ordinances appointed by Christ to his Church, it is cleare as the sunne that the golden rules of such proceeding as is before described belong not unto them in this estate, but that all men ought upon payne of damnation without delay to depart out of them, least if they still partake in theyr sinnes, they receyve also of theyr plagues. By which also appeareth how the reason here used by Mr D. out of Mat. 18. belongeth not to theyr assemblies, as now they stand, and therefore in this case helpeth them nothing at all.

May furthermore I dare affirme and bynd my self to prove by this Scripture, that there is not (in theyr constitution) any ecclesiasticall assembly in this land that can be accounted a true Church, wherupon this rule here given by Christ can be practised. And thus I prove it:

Every true Church of Christ hath Christs power here spoken of, to cast out obstinate sinners from among them.

But no ecclesiasticall assembly in this land hath (in their constitution) this power of Christ here spoken of, to cast out obstinate sinners from among them.

Therefore no ecclesiasticall assembly in this land can (in their constitution) be accounted a true Church of Christ.

(o) Mat. 18.
17. 18. 19. 20.

The proposition or first part of the reason is proved by (o) this place of Scripture: as also by 1 Cor. 5. 4. 5. and Mat. 28. 20. The assumption or latter part of the reason I prove thus: First, the power of excommunication among them resteth in the Lord bishop and in his Chauncelor and Archdeacon, whose offices

offices and authoritie Christ never ordeyned in his Church: therefore can not they (in their constitution) have the power of Christ here spoken of. Secondly, the offices and authoritie of the Bishops aforesaid are Antichristian: therefore also can they not in such estate have this power of Christ: For (p) what fellowship can there be between Christ and Antichrist? Thirdly, let us suppose, that some of their Church committeth a sinne, and is admonished to repent of it by another of them: the sinner repenteth not, the other taketh with him one or two to admonish and witness against him: the sinner notwithstanding still persisteth: Now what shall the other do, or whither shall they go? If to the Bishops and their Officials, who among them have the power of excommunication in their hands, that is not to follow this rule of Christ, but to show their subiection to Antichrist: If to that parish whereof the party is a member (as for example, let us suppose the best among them, as Blackfriers or Mary Overpes in London, or Asshy de la zouch in Lepester shire, or Maldon in Essex, or Coventry in warwick shire, or any other) alas what are they the nearer? Though they would, yet in their constitution can they do nothing, but either go themselves or bid the other go and complaine to the Lord bishop their Ordinaie, or to his Chauncelour or Archdeacon, who have the government of the Church committed unto them. Or if they should offer to proceed otherwise to excommunication of the party, they are so far from having power to do it, as neither were such a one by the Law of their Church to be accounted excommunicate, and they also whosoever should attempt so to do, were subiect for this cause to be excommunicate themselves, yea and to be imprisoned and further punished by their Lords the Bishops. To here how these assemblies (even the best of them) in their constitution can not practise (q) this rule of Christ, which he hath given unto, and may be practised by, every true Church of his. The Lord give them eyes to see it, and hearts to depart from the tents of such ungodliness.

(p) 2 Cor. 6.
14. 15.

(q) Mat. 18.
15. 16. 17.

Thus having showed that there is no more strength of proof in this third exception, then was in the former: I might proceed to that which followeth in his letter, save that a few things which he hath here inserted by the way, seem needfull first to be touched. As first, where speaking of us, he termeth a Church sett in the order of Christ to be private members. Touching which this I thought to note, that a company of faithfull people (though considered apart by themselves

(1) 1. Cor. 12

27.

Roma. 12. 5.

Hebr. 12. 22.

28.

Mat. 5. 14.

ad 18. 17. 20.

1. Cor. 1. 2.

and 5. 4.

Phil. 1. 1. 5.

Act. 2. 41. 42

47. and 17. 4

[5] Mat. 18.

19. 20.

they be private men, yet) being gathered together in the Name of Christ, and joynd together in fellowship of his Gospell, they are a (1) publik body, a Church, a citty, a kingdome, and that of Jesus Christ, who is present among them to guyde blesse and confirme what they do on earth in his Name and by his power. So that like as in a Citty, the citizens considered apart are commonly private members, yet joyntly together are the corporation and publik body of that town: so is it also in the Church of Christ, whether it consist of mo or of fewer, pea though they be but (5) two or three: so as they be joynd together in communion of the Gospell, and gathered together in the Name of Jesus Christ, as before is said.

Secondly, where he accounteth themselves a true Church, having many famous assemblies, and to be proceeded against by the rule of Christ, Mat. 18. I have already answered and showed that first he must prove they assemblies to be set in the way of Christ, afore these sayings can be verifed of them, or applyed to them. Many there are in deed among them famous for they gifts, learning, wisdom, sobriety etc. but they also stand subject to the same Antichristian disorder and confusion that the rest do. Nether doubt I but in the most popish assemblies there be also many famous for they gifts and otherwise: which yet can no way justifie they Antichristian estate. The Lord in mercy graunt, that such as belong to him, may bring themselves and they gifts vnto Zion for the help and beauty thereof: and no more employ them (as they have done) to the adorning of Babel, that whoore and strumpett appointed to destruction, with all her ordinances and constitutions wheresoever.

Thirdly where he saith, there be many of the Ministers in England that are not yet in theyr judgment perswaded of the discipline: I aske, whether he think not also there be many of the Ministers in Rome, Spayne, and els where, that likewise are not in theyr judgment perswaded of sundry other most excellent doctrines of the Gospell? And whether therefore all other that see them, must stay from acknowledging and observing them, untill such also be perswaded of them. If John wickleff, William Swinibyr, Walter Bute, John Clapdon, Martin Luther, John Hus, Jerome of Prage, William Tyndall, John Frith, Robert Barnes, John Rogers, Hugh Latpmer, John Bradford, Rowland Tiplour, John Philpott, and other the faithfull servants and Martyrs of Jesus Christ, should in theyr severall ages have staped from obeying

obeying the Gospell, so far as God revealed vnto them out of his word, vpon this and such like pretences of the ignorance and error of others: I would know, whether in so doing they had ben faithfull to God, as they ought. But besides these, I would also aske, whether it might not with as great colour (if not greater in some respect) have ben said to the Apostles and Primitive Churches, that the Priests and Levites of the Jewes were not perswaded in iudgment that Iesus was the Christ? To conclude, is it not straunge that in so great a light, they should still labour with such figge tree leaves to cover the nakednes of theyr filthy abominations?

The next exception he taketh (when he saith, that other of theyr ministers do yeeld vnto the discipline in iudgment, and desier hartely the establisment of it and the removall of all corruptions, yet cannot see how they may with a good conscience forsake the callings and roomes they occupy, for the want of the discipline) This exception, I say, which also might be alledged for the papists, is of like nature with the former: or rather much worse, inasmuch as he graunteth they yeeld to the truth in iudgment, and deny it in practise. They know (by his graunt) that Christ hath appoynted an order of Ministry and government to his Church, for the administration of his holy things and for keeping his people in the obedience of faith, with commaundment to observe it to the end of the world (for this they ^(t) do and must vnderstand by the discipline): Yet in theyr practise they yeeld not vnto it: for himself saith here, they want it. And not that onely, but they submit also to another ministry worshipping and government (here called theyr corruptions): Which seing it can not be Christs, which they want, whose can it be but the Romish Antichrists, with whose cup of abominations this land as the other nations of the earth hath ben made drunke? God give them in tyme to make conscience of retapning such Antichristian callings and roomes, that they may cast of theyr ^(v) rough garments and false offices, wherein they have so long tyme deceyved the people, and may throughly see and consider in theyr hearts how wittingly they stand in disobedience against Christ: whiles he graunterh they vvant that holy order of ministry and government (here called the discipline) which Christ hath ^(vv) straitly charged to be kept inviolable vntill his appearing, and whiles they think there shalbe ^(x) taken from Babel a stone for a corner or for a foundation in Zion. Whether this now be a signe of ignorance in them, let themselves examine. Yet if it

I

were

(t) In all
theyr treati-
ses of this
argument.

(v) Zech. 13
4. 5.
Rev. 9. 3. 7.
and 18. 4. 5.
6. 11.

(vv) 1. Tim.
6. 13. 14.
Mat. 28. 20.
(x) Ier. 51. 26

(y) Luk. 12.
47.48.

were, they must remember that even that (y) servant that knoweth not his masters will, and yet committeth things worthy of stripes, shall be beat: though in deed with fewer stripes then he which knoweth it, and prepareth not himself neyther doth according therewith. Let them therefore look to it

(z) Ier. 9. 6.

(z) 2. Pet. 1. 5. 6.

Ioh. 13. 17.

(b) 2. Thes.

2.8.

and take heed they neyther (z) refuse knowledge, nor forget that which is (b) written, that God will render vengeance both to them that know him not, and to such as obey not the Gospell of our Lord Iesus Christ.

(c) Rev. 18. 4

(d) Ier. 50. 8

ad 51. 6. 8. 9.

with Rev. 18

4. 5.

(e) 1. King.

19. 9. 10.

(f) Ecl. 8. 11.

16.

(g) 2. Thes.

2. 3. 10. 11.

Fourthly where he excepteth, that they have not ben censured by other Churches, and therefore are not thus to be refused: besides that which hath ben answered before touching their Antichristian estate, in respect whereof they are to be departed from without any other censuring: Besides this (I say) I would know, by what Churches the assemblies in Rome, Germany, Fraunce, and England were censured, when Arnoldus de villa nova, Jerome of Prague, Martin Luther, John Calvin, William Tyndall, the Waldenses, and the Bohemians, with many other the servants of God in former ages left and forsook them? Or whether they should still have remayned in Babylon, till by some Churches she had ben censured? Yea, and how there could ever be a true visible Church agayne vpon the earth after the generall apostasy wherein all nations were made drunken with Babels cup, if the people of God should not at his (c) commaundment depart out of Babylon, without staying till there were some Churches to lay open her abominations before her face and to censure her for them. Every (d) one of Gods people ought in such case ad estate to deliber thei own soule, and to be as an hee-goat before the rest, to lead them the way out of Babel. So far ought we to be from bringing balme to cure her, or abiding in her vnder any pretence: least if we should still take part in her sinnes, we should in the ende drinck also of the cup of her sorrowes. When (e) Israel stood in defection, should Eliah have committed like transgression with them, pretending they had not ben censured by other Churches? When (f) Judah stood in apostasy, should the disciples of God, among whom the Law was sealed vp, have walked in the way of the rest of the people, till by some Churches they had ben censured? Finally when (g) Antichrist that man of sinne hath made departure from the faith ad obedience of Christ, should the people of God beleev his lyes and please themselves in the deceivableness of his bu

his vnrightheousnes, till he be censured by others? Suerly the Scripture teacheth, and the people of God in all ages have taken another course: as we also must do at this day, vnles we set light both of obeying Gods commaundment which chargeth vs to depart out of every false Church, and of vndergoing his wrath which he will powze vpon all that have spirituall communion with any such. Hos. 4. 15. Amos. 4. 4. 5. 6. and 5. 5. 2 Cor. 6. 17. Rev. 14. 9 10. 11 and 18. 4. 5. Let them therefore epyther proue the constitution of theyr Church to be a true one according to the Testamēt of Christ, or els let them know that we must depart from the, and every false Church, though they had never ben put in mynd by any other Churches or Christians of theyr Antichristian estate.

This might suffice though there were no more to be said in this matter. But now what will Mr H. say to the multitude of Christians in our own countrey that have testified against theyr Antichristian constitution even to imprisonment, banishment, and death it self? Or, because the testimony of our own countreymen is little regarded with them, what will he say to the publik profession and practise of the reformed Churches abroad, who thereby have sufficiently advertised England and all other people so walking of theyr fearfull estate?

And because he saith here, the best reformed Churches have not onely not censured the, but also account theyr Church a Sister, and give her the right hand of fellowship, it will be good in this place to consider what the publik confession and estate of those Churches is: thereby to see whether they and the Church of England be in deed sisters of one Mother, and iopned together in the fellowship of one faith and obedience of Christ, as Mr H. and others generally would beare vs in hand.

First therefore on the one hand, we find that the reformed Churches do (h) hold and publikly professe that it is the part and duty of every faithfull man to separate himself according to Gods vword from all those vvhich are vwithout the Church, and to couple himself to the company of the faithfull (whom they describe to be such as submit themselves to the doctrine and discipline of the Church appointed by Christ) vvhersoeuer God hath placed it: yea though the contrary edicts of Princes and Magistrates do forbid them vpo payne of death. Now on the other hand when we look at the estate of the Church of England, first we can not find it to consist of a company of

(h) Harmony of Confessions: Sect. 10. Belgick, art. 28. and French, art. 26.

faithfull people so separated according to the word of God and the vse of the reformed Churches, but to stand in confusion of all sorts of people, good and bad, even of the greatest persecuters and most profane of the land, after the maner of Antichrist and his Babylonish assemblies: secondly we cannot see that notwithstanding the prohibition of Princes and Magistrates, they submit themselves to the doctrine and discipline of the Church appoynted by Christ, but that they stand in subiection to the ministry and discipline of Antichrist. Wherevpon it followeth that in this constitution they cannot justly be deemed a Sister of the reformed Churches abroad, but of the daughters of the great Babylon spoken of in the book of the Revelation, chap. 17.

(i) In the same book: Section, II. French and Belgicke confession.

(k) In the same book: Sect. II. Helvetia: the latter confession. Caplt. 18.

* In the forme of Confession of faith vvhich is subscribed vnto all subscribers that are receyued to be Scholars in the Vniuersity of Geneva.

Next, touching the Ministry and government, which Christ hath given to his Church, the reformed Churches (i) beleeve and professe, that the true CHURCH ought to be governed by that regiment or discipline, which our Lord Iesus hath established, to witt, so that there be in it Pastors, Elders, and Deacons: That all true Pastors in what place soever they be placed, have the same and equall authority among themselves given vnto them vnder Iesus Christ the onely head and the chief and alone vniverfall Bishop: And that the Ministers, Elders, and deacons ought to be called to those theyr functions, and by the lawfull election of the Church to be aduanced into those roomes, earnest prayer being made vnto God, and after the order and maner which is sett down vnto vs in the word of God. And on the other side, (k) touching the new ministryes brought into the Church and devised by men, as Patriarks, Archbishops, Suffraganes, Metropolitanes, Archpriests, Deacons, Subdeacons, and the rest of that sort, higher and lower: touching all these (say they) we passe not a rush, what they have ben in tymes past, or what they are now: the Apostles doctrine concerning Ministers sufficeth vs. And no man can by any right forbid vs to returne to the auncient constitution of the Church of God, and rather to receyue it then the custome of man. And moreover in the Church of Geneva they * professe that they detest the Hierarchy, as a diabolish confusion stablished as it were in despite of God, and to the mocking and reproch of all Christian religion. Thus we see what the reformed Churches professe to be theyr faith iudgment and practise in these things. With which if we compare the present constitution of the ecclesiasticall assemblies of this land, wherein are not onely wanting the aforesaid true offices of Pastors, Elders, Deacons, together with the

the calling and administration appointed by Christ and acknowledged by the reformed Churches: but are also retaining the false offices and usurped authority of Archbishops, Lordbishops, Deanes, Archdeacons, Commissaries, Parsons, Vicars, Priests, and the rest of that rable (for which these reformed Churches professe they passe not at all, and which they have reiected as Antichristia) together with theyr popish canons and constitutions: if (I say) we compare these together, who cannot see that the reformed Churches are in these things so far from giving to these assemblies the right hand of fellowship, as they do rather with the left hand put them over to Antichrist with whom they communicate and unto whom they belong in this behalf?

Finally, for the whole worship of God, the reformed Churches (1) professe that the whole maner of worshipping God which God requireth at the hands of the faithfull, is in the written word of God most exquisitely and at large set down: and that therefore it is not lawfull for any man or Angel to teach otherwise, to adde or to detract therefrom, it being perfit and absolute in all poynts and parcels thereof. So as no other writings of men although never so holy, no custome, no multitude, no mans wisdom, no antiquity, no prescription of tyme, no personall succession, no counsels, visions, miracles, and to conclude, no decrees, statutes, or ordinances of men, are to matched with or opposed unto the holy Scriptures and bare truth of God: but that all things ought to be examined and tryed by the rule and square thereof. For all men are by nature lyars and more vayne then vanity it self. Thus do the reformed Churches hold and professe. Whereas on the contrary in England the maner of worship and administration, is not according to the word of God, but according to theyr book of communion prayer taken out of the Papists Masse book, together with other theyr Canons, Articles, and Constitutions, which God hath neither himself appointed in his word nor therein given authority to any other so to prescribe. And thus have I showed by the publick confessions and iudgment of the reformed Churches themselves, that it is far otherwise then as these men would beare the world in hand: and that in deed the Church-assemblies in England in this constitution can not rightly be counted sisters of the reformed Churches abroad, but rather daughters of (m) (m) Rev. 17 Babylon that mother of whozedomes and abominations of the earth.

(1) Harmony of Confessions. Sect. I. in the Belgick and French confessions.

Next where Mr P. sheweth how a private Christian should

I 19

carry

tarz himself toward an whole Church to wching corrupciōs, I have befoze spokē of that matter and noted two maners of proceeding to be appoynted by God, one toward such Churches as beset in the order of Christ but walk in it corruptly, another toward such as stād in the apostasy of Antichrist though with some show of holynes. This theretofore being before hādled, shal not need to be repeated. By it may appeare how vnsound a directiō he hath here prescribed: besides that what he sayth, may with like colour be alledged for abiding in any the most popish assemblies wheresoeuer. For might not such alledge for themselves, that they mislike the corruptions in those Churches, that they refuse to subscribe or yeeld consent vnto them, that by prayer and all other good meanes they seek the reformation of them: Yet that being private Christians, or a fevv severall assemblies, they may not account the Churches that are in an vvhole nation to be as heathens or publicanes: and that theretofore they will abide in them still? If this be a sufficient rule, then suerly the Martyrs were deceived in former ages, and the godly Christians at this day in Spayne, Italy, and such places, which content not themselves with misliking and seeking redresse of the corruptions in their popish assemblies, but refuse altogether to have any spirituall fellowship with them, and chuse rather to suffer affliction for bearing witness agaynst them.

Secondly how can they be sayd to mislike the corruptions, wherunto many of them subscribe with their hands, and all of them ioyne in their practise? Or how do they refuse to yeeld consent to the corruptions, which by word and deed they receyve, allow, and byhold?

Thirdly where he insinuateth that by prayer and other good meanes they seek a reformation, I would aske, with what comfort they can come befoze God in prayer, when they do not onely stand subject to Antichrist (in respect wherof they (a) sacrifices of prayer must needs be abominable), but by their continuall practise seem to deale like those Jewes of whom we (o) read in Jeremy the Prophet, that by their requests they made show as if they would know the will of God to obey it, and yet when they knew it, would not observe it. If by other good meanes, he understand their suits to the Parliament, as it is an (p) happy thing and greatly to be desired that the Magistrates would abolish this false ecclesiasticall Ministry, worship, and government: so yet if they do it not, we must notwithstanding at the (q) commaundement of God leaue all false, wicked, and Antichristian wayes, and

(a) Pro. 28.9

vith Rev.

14.9.10.

Iohan. 9. 31.

Psal. 66. 18.

(o) Jer. 42.2.

5. 6. vwith

vers. 20. 21.

(p) Rev. 17.

16. 1 Tim. 2.

2. 3. 2 King.

23. Cap.

(q) Act. 2. 40

41. 47. Rev.

18. 4. 2 Cor.

6. 17. 18. Psa.

119. 113. 128.

peaceably yeeld obediēce to Christ in his own ordināce: though we be ^(r) for this cause reviled, imprisoned, banished, and killed all day long, being counted as sheep for the slaughter. 1. For in this case must alway be remēbred, that ^(s) we must obey God rather than Man: and that the cōmaundement or permissiō of the Magistrate maketh not the way of God any whit more lawful, but onely more free from trouble. 2. Agayn, if the lawes of men do once enact and establissh the true ministery and ordināces of Christ, then must all be forced to submit thereto, whether it were Christs or not: So as to withhold our obedience from Christ till the Law enact it, is nothing els but to stay till we be forced by man to the obedience of God. 3. Furthermoze, what if the Magistrates would never establissh that ministery and order which Christ hath appoynted to his Church: should we therefore never obserue and submit vnto it? To what end then hath Christ ^(t) enioyned vs (without any exceptiō of the Magistrates Law) to keep whatsoever he hath cōmaunded, to the end of the world? And why hath the Apostle so ^(v) straitly charged Timothy (and in him ^(vv) all others) before God and Jesus Christ, to keep the cōmaundments which he hath giue touching the Ministery order and government of the Church, without spot and blameable, vntill the appearing of our Lord Jesus? 4. To cōclude this point, if without the Magistrates allowāce we might not obserue whatsoever Christ hath cōmaunded, what were this els but to ^(x) have the faith of our glorious Lord Jesus Christ in respect of persons? Which Mr. B. before in the beginning of his leter according to the Apostles counsell wissheth in any case to be avoyded. And thus much by the way touching the obedience which all Christians are bound themselves to yeeld vnto Christ, leaving the generall reformatiō of the Lād to the Magistrates to whom it belōgeth.

Now to proceed, where he expoundeth accounting as Publicanes to be ment, accounting them such as with whom communion may not lawfully be had in the service of God, he seemeth to mistake the meaning thereof: For we ^(y) read that the Publicane went into the Temple to pray as well as the Pharisee: and that the speciall thing wherein the Jewes absteyned from company of the Publicanes was rather in civill conversation, then in spirituall worship: As may be gathered by this, that ^(z) the Pharisees blamed Christ for eating with Publicanes, and yet both themselves ^(a) admitted them into the Temple, and ^(b) found not any fault with John Baptist for receyving them to his Baptisme, though he bad

(r) Mat. 5. 12.
12. Luk. 21.
12. 16. Rev.
13. 15. and
20. 4. Rom.
8. 36.
(s) A. 4.
19. Rev. 14.
12. Mat. 23.
21.

(t) Mat. 28.
20.

(v) 1. Tim. 6
13. 14.
(vv) 2 Tim.
2. 2.

(x) 1. am. 2. 1.

* Section. I.

(y) Luk. 18.
10.

(z) Mat. 9.
11. and 11. 19.
(a) Luk. 18.
10.
(b) Luk. 3.
12. 13. and
7. 29.

(c) Mat. 18.
17.

(d) A. 21.
27. 28. 29.
(e) Mat. 9.
11. and 11. 19

(f) 1 Cor. 5.
9. 11.

(g) Mat. 18.
18. 19. 20.

(h) Bilsons
treatise of
the perpetual
government
of the
Church.
chap. 4.

* Thus doth
Bilson inter-
pret those
words of
Christ,
Mat. 18. 17.

them not leaue thep calling but deale faithfully in it. Now we see
this was done of the Jewes to absteyne from the Publicanes
in thep civill conversation whom they admitted to thep pub-
lik worship, I stand not here to enquire. Onely this would
I show, that whereas Christs speech (when he (c) saith Let
him be to thee as an heathen and publicane) is taken from the
custome and practise of the Jewes, who had no (d) spirituall
fellowship with the heathen, nor (e) civill with the Publicanes:
therefore the meaning of these words (Let him be to thee as
a publicane) is that with such as contemne the Churches
bopte we should have no familiar civill conversation. Which
the Apostle also teacheth when he (f) requireth that with such
as are cast out of the Church we should not eat or company
together. So as then Christs speech being taken from the cus-
tome of the Jewes which his disciples could not but know,
the meaning of his words when he said Let him be to thee as
an heathen (with whom the Jewes had no spirituall commu-
nion) and as a publicane (with whom they had no civill con-
versation) must needs be this, that they should neyther have
spirituall nor civill fellowship with such as despising the bo-
pce of the Church (where (g) Christ is present to ratify what
is done according to his word) were therefore iustly put
away from amongst them. This I thought good and need-
full to note concerning the true meaning of Christs words in
this place both because they are here by M^r. B. some what
mistaken, and others among them, namelp (h) Bilson of
Winchester, to the end they might with any colour hide the truth
from the eyes of the simple, have most absurdly and in deed very
wickedly interpreted them: as I doubt not will appeare un-
to any that fearing God shall compare together this explica-
tion of Christs words which I have here noted from the
Scriptures, and Bilsons sundry expositions of them mentio-
ned in his book: which are such as if Christ had epyther in that
one speech had three or fower meanings, or had sent his disci-
ples at that tyme * to the Romane Magistrates for help to re-
claime one another from sinne: and had not givē a perpetual ru-
le to his Church (for the casting out of obstinate sinners from
among them) neyther made a promise of his continuall pre-
sence with his Church, to confirme in heaven that which they
should do on earth in his Name. But this by the way.

Next after this M^r. B. affirmeth, and byndeth himself
to prove it, that there is nothing practised amongst them so con-
trary to the discipline, as there is amongst vs. For proof where-
of he

of (having belike good store) he is content, first to omit sundry of our practises: which it may be if he had named, he perceiveth they would have ben so many witnesses against himself and for us. Secondly he is content likewise to omit the extreem confusion which he saith is to be seen in our best reformed assemblies. He saith it (I say) but proberth it not: which in so great an accusation should not have ben omitted. specially when he bindeth himself to make proof of that which he affirmeth. It may be he perceived also in this, that if he had noted that down which he calleth extreem confusion, it might have ben found to be that holy order which Christ hath sett in his Church: and therefore chose rather to omit then to expresse it. Yet that the truth in this behalf may better be knownen, I will vpon this occasion shew the order of our assemblies wherein we walk: and then let the godly minded judge whether it be an extreem confusion, or not.

First, according to the ordinance of Christ our assemblies consist of (i) a company of faithfull people, called out and separated from the world and all the false wapes of Antichrist. (k) gathered and ioyned together in an holy covenant and fellowship of the Gospell of Christ, by (l) voluntarie publick profession of our faith and purpose to live and walk together in the obedience of Christ according to his word, to the praise and glory of his name (i) 1 Cor. 1. 2. and 5. 12. and 2 Cor. 6. 17. Rev. 18. 4. Ioh. 15. 19. and 17. 6. Act. 2. 40. and 19. 9. (k) Esa. 60. 4. Phil. 1. 5. Act. 2. 41. and 17. 4. Neh. 8. 39. Col. 1. 2. (l) Psal. 110. 3. 2 Cor. 9. 13. Esa. 44. 5. Neh. 10. 28. 29. Act. 2. 41. Col. 2. 5. Rom 16. 26. Mat. 18. 17. 20. 1 Cor. 10. 31. Col. 3. 15. 16. 17.

Secondly, being thus ioyned together we do (m) according to the appoyntment of Christ by a free and voluntarie election of the Church sett apart from amongst our selves, some to the (n) offices of Pastors and Teachers, for the work of the ministry: some to be Elders for the oversight and governance of the Church together with the Pastors and Teachers aforesaid: and others to be Deacons, for gathering and distributing the benevolence of the Church according to the ability and necessity of the Saints, specially taking care that the poore sick and needie be relieved and holpen according to the Churches ability and they severall occasions and necessities: In respect whereof we purpose, when God shall give us such as for they peares and otherwise are fitt to be Widowes and Helpers of the Church in this behalf, to designe and employ
 them

them hereunto. (m) Mat. 28. 20. Heb. 5. 4. Act. 6. 3. 5. and 14. 23. and 15. 22. 2 Cor. 8. 19. 1 Tim. 3. 10. 15. and 6. 13. 14. (n) Ephes. 4. 11. 12. Rom. 12. 7. 8. and 16. 1. 1 Cor. 12. 28. Phil. 1. 1. 1 Pet. 5. 1. 2. 3. Act. 6. 5. and 15. 2. and 20. 17. 28. and 21. 18. 1 Tim. 3. cap. and 4. 14. and 5. 9. 10. 17.

Thirdly, our prayers, preaching of the word, administering of the Sacraments, exercise of prophesy, use of the Censures etc. is not according to the inventions, book worship, canons, or constitutions of any men whatsoever, but onely according to the Testament of Christ, as he hath dealt to vs the measure of grace. Ephes. 4. 7. 8. 11. 12. Iude, ver. 20. Rom. 8. 26. 27. and 12. 6. 7. 1 Tim. 2. 1. 2. and 3. 15. 1 Cor. 4. 17. and 5. 4. and 11. 23. &c. and 14. chap. 1 Pet. 4. 10. 11. Mat. 18. 15. 16. 17. and 28. 18. 19. 20.

Finally, we (o) all of vs labour to build up one another in our most holy faith: and when (p) any of vs fall either into error in iudgment, or offence in practise, against any article of faith, commaundment of God, or publick good order of the Church or Common-wealth, if the sinne be private, the party is admonished thereof by such as are privy unto it: whom if he heare not then taking one or two witnesses, they admonish him agayne and seek to draw him from his sinne: If he heare not them, as also if the sinne be publick, then is it brought before the whole Church, whose voyce if he despise, he is cast out from among them: least by (q) retapning of such a litle leaven should leaven the whole lump: even them that are within: least also the name of God which is called upon vs should be blasphemed among them that are without: ad to the end that the sinners themselves which are thus cast out of the Church should be ashamed ad repent. Which (r) if they do, the Church agayne ready to receyve them and to confirme their love to them, as before, in the Lord (o) 1 Thes. 5. 11. Iude, ver. 20. 21. 22. 23. (p) Mat. 18. 15. 16. 17. Lev. 19. 17. 2 Cor. 13. 1. 2. Gal. 5. 12. and 6. 1. 1 Cor. 5. 4. 5. (q) 1 Cor. 5. 5. 6. Rom. 2. 24. 2 Thes. 3. 14. 1 Tim. 1. 20. (r) 2 Cor. 2. 7. 8. Mat. 18. 18. 19.

And this is that order, wherein by the mercy of God we have receyved to walk: though we do it with much weakness, through our own corruption that hangeth so fast upon vs. Now if Mr D. or any other will needs account this to be confusion, yet may not we therefore be likewise imputed: any more then Shadrach Meshach and Abednego were when they

then were charged with (*) disorder because they kept the way of God and would not fall down before the Idol of Nebuchadnezzar: but we must rather with the Apostle (t) rejoice, beholding such an order and stedfast faith in Christ. Yet do I not deny, but there have ben and still may be among us many hypocrites, ungodly men creeping in under pretence of religion. This hath ben the lot and estate of the Church of God in all ages: as upon other occasion hath ben declared (v) before. And if it were not so, what use should there be of that power and of those rules which Christ hath given to his Church for the casting out of such from among them, when they burst out into manifest ungodliness. Therefore are we not to look, that the Church shall wholly be free from such, while it is upon earth. Onely this, howsoever with glosing words and shewes such hide themselves from the knowledg of men, yet (vv) God knoweth the hearts and wapes, and in his day will cast them all out of his kingdome: In the meane tyme, (u) whensoever the impiety of any such is discovered and certainly knowen, the Church hath power and is to use it for the purging of such leaven from among them, that they may be an holy people to the Lord. And this still is order, not confusion in the Church.

(s) Dan. 3.
14.
(t) Col. 2.5.

(v) Pag. 57.
58.

(vv) Ier. 17.
9. 10. Mat.
13. 40 41.
(x) Mat. 18.
15. 16. 17.
Gal. 5. 12.
1 Tim. 1. 19.
20. 1 Cor. 5.
chap.

Now here on the other side might I put Mr D. in mynd of the extreem confusion which is to be seen in the assemblies: in the constraining of all though never so wicked, together with the seed, to stand members of the Church: in the false Antichristian ministry of Archbishops, Lordbishops, Archdeacons, Priests, Parsons, Vicars, and the rest of that crew: in the stunted popish Lepturgy, according to which they offer up their prayers, administer their Sacraments, visit the sick, bury the dead, marry etc. in their ordering also and making of priests and deacons, together with their degradations suspensions, excommunications, absolutions, dispensations, licences to marry without the parents consent: and all these by the Prelates, according to their popish canons and pontificall: with infinite other such like confusions. But it may be (with the Papists out of whose cup these were drawn) they take them to be an heavenly order. Yet the Scripture witnesseth they are no other but the (y) abominations of Babel, that is, of confusion: And so the Church of Geneva professeth that they detest the whole order of papistry called the Hierarchy as a diabolish confusion. These things whensoever Mr D. shall duly consider and examine by the Scrip-

(y) Rev. 17.
4. 5. vwith
Gen. 11. 9.
* In the for-
me of Con-
fession of
faith vthe-
revnto all
subscribe
that are re-
ceyved to be
schollers in
the Univer-
sity of Gene-
va.

lures he shall find true among themselves that which vntwile he objecteth against vs, that extreame confusion is to be seen in theyr best reformed assemblyes.

His third and mayne proof wherebp he would show that nothing is practised among them so contrary to the discipline as there is amongst vs, he saith, is that vvhich hath ben already mentioned: and of this he saith also, it may suffice, thinking belike that it is a very sound proof. Which whether it be so, I leaue to every indifferent reader to iudge by that which hath ben already answered to whatsoeuer he hath before mentioned. And of Mr D. himself I desire eather peelding to the truth, or sounder proof of the accusations he chargeth vs withall.

After this, he laboureth to prove that we should account them brethren and a true Church, by the example of Peter vvhoe called those lewes, that had crucified Christ, brethren, Act. 1. 29 and 3. 17. and of Paul vvhoe accounted the Galatians a true Church, vvhhen the errors they vvere fallen into vvere in matters fundamentall, Gal. 1. 2. and 5. 2. But Mr D. should have considered, for the first, that Peter might call the lewes his brethren, as Paul doth, for that they were his kinsmen according to the flesh, Rom. 9. 3. and children of the generation of Abraham, Act. 13. 26. Secondly, because the (2) Jewes were the Church and people of God vnto whom the Covenant and promises belonged, who also were sett in that order of ministry, worship, and ministration which God prescribed. In respect whereof Peter was to account them as brethren, till (a) they had wilfully reiected the Gospel of Christ, whom (b) through ignorance they put to death. But what is this to prove that Christians should account such for brethren as stand in (c) apostasy from the way of Jesus Christ, and in respect thereof be children of the fornications of Babylon? Or why should not John Wickliffe, Martin Luther and the rest in former ages by this reason have accounted the Papists as brethren, till they had ben convinced and reiected by the iudgment of the Church.

For the second, that is, Pauls accounting of the Galatians to be a true Church notwithstanding some of them erred in matters that vvere fundamentall: Mr D. should also have remembered, first that it was but some of them that did so erre, and not the whole Church: secondly, that they were a Church established in the order of Christ, howsoever walking therein, some

(a) Rom. 9.
4. Act. 3. 25.
and 13. 14.
15. 32. 33.
Luk. 1. 8. 9.
and 2. 31. &c
Mat. 8. 4.
vvhich Levit.
the vvhole
book.
(a) Act. 2.
40. and 13.
46. and 19.
9.
(b) Act. 3. 17
and 13. 27.
(c) 2 Thel. 2
3. 10. Rev. 17
1. 2.

some of them declpned and fell into heynous errors. So as now in regard of the ordinance of Christ wherein they stood, they were to be accounted a true Church, and first to be admonished and convinced befoze they could be reiected: as already hath ben showed at large. But how both this prove, the assemblies which stand in Antichristian defection should likewise be accounted true Churches, and admonished and refused by others asfoze any may forsake them? Is there not a

(d) divers account to be made, and a divers maner of carriage and proceeding to be used toward the Churches of Christ falling into corruptions, and toward the assemblies of Antichrist standing in defection from the way of Christ? Because the Churches of Christ are to be admonished and redresse of theyr enormities dulp to be sought, must therefore the Synagogues of Antichrist make clapme to the same privileges and maner of proceeding? Or because the members of true Churches are to be accounted brethren, till having wilfull refused to repent, they either be cast out, or having leavened the whole lump, the candlestick be removed from them all: must therefore the members of Antichristian assemblies be had in the same account, who never yet were ioynded to any true visible Church in fellowship of the Gospell, but stand in confusion with the world and subiection to the Beast, howsoever in such estate they teach and professe some points of the truth and Christian religion? Then sure let the Papists also be accounted brethren, and no longer the

(d) See for this that which is said in the beginning to the answer to the third section. Pag. 61, 62.

(e) children of the whores fornications. But to conclude, did not the Apostle in that epistle to the Galatians (f) charge them to stand fast in theyr liberty and not to be entangled againe with the yoke of bondage, but to abhorre all such and count them accursed who should preach or lead them otherwise, then he had preached and they had received, touching theyr liberty and freedom by the Gospell from the ceremonies of the Law? Now if they must abhorre and cut of all such as would bring in againe the abolished ceremonies of the Law, which once were commaunded by God: how should such be accounted as brethren which retainne and enforce the ordinances of Antichrist, never appointed by God but invented by Satan that Prince of the children of disobedience?

(e) Rev. 17. 5. with Hos. 2. 2. 4.
(f) Gal 5. 1. with 1. 8. 9. and 5. 12. and 6. 12.

That which Mr D. next objecteth about the handling of the controversy in the Church of Antiochea, hath the same answer with the former. Onely where he saith, that the errors in that Church were far greater then any be in theirs, let him

well consider with himself whether the error of vying and receyving circuncision and other ceremonies of the Law (before tyme the holy ordinances of God, and now but newly abolished) was greater then the vying and receyving of the Apostasy of Antichrist (that great enemy of Jesus Christ) in his ministry, worship, and government of the Church, which is such as God never ordeyned but (2) straitly forbiddeth vpon paine of eternall condemnation.

(g) Rev. 14.
9. 10. 11. and
16. 10. 11. and
17. 1. &c.

(h) Deut. 30.
13. 14.

(i) Pag. 67.
68. 69.

(k) Gen. 6. 2
and 4. 26.
with 2 Cor.
6. 17. 18.

(l) Levit. 20
24. 25. 26.
Ezra. 6. 21.

(m) Act. 2.
40. 41. and

19. 9.
2 Cor. 6. 14.
15. 16. 17. 18.

(n) Rev. 18. 4
and 14. 9. 10
11. with

2 Thes. 2. 3.
4. 8.

(o) 1 Cor. 14
37. 38.

Lastly for our separation from them (which he so earnestly objecteth against vs, and contrary to (h) Gods word sendeth vs beyond the sea to enguize his will thereabout) we have not onely, if need were, that which he so much requirereth, the approbation of the reformed Churches of Geneva, Fraunce, Belgia, Helvetia, and the rest, as (i) before hath ben showed by theyr own publick confessions: but we have also that which is much more and which alone were sufficient, I meane, the warant of the Scriptures, and the like practise of the Churches and people of God in all ages: first (k) before the flood: and then after the flood, both in the (l) tyme of the Law, and afterward under the Gospell: and that also first in the (m) Primitive Churches planted by the Apostles themselves; and now agayne in all the Churches and people which since the apostasy of the man of sinne have made departure out of the spirituall Babylon, as it is (n) written, Go out of her my people, that ye be not partakers in her sinnes, and that ye receyve not of her plagues. Now therefore (to omitt M. D. his unseasonable vse of Pauls reproof in this place) may not we well say of these things, as the Apostle (o) doth to the Corinthians in the words immediately following those which are here used, If any man think himself to be a Prophet or spirituall, let him acknowledg that these things are the commaundements of the Lord: And if any be ignorant, let him be ignorant.

And thus much in defence of the first part of the reason, which was this, Whosoever he be that dealeth with the holy things of God, and worketh vpon the consciences of men, by vertue of an Antichristian power office and calling, him the people of God ought not to receyve or joyne themselves vnto: or as M. D. hath here sett it down to like effect, he is an Antichristian minister, whatsoever truth he bringeth with him. Now it remaineth likewise to defend the second part of the reason, which was this, But all the ministers that stand over the Church-assemblies in England, deale with the holy things of God, and work

work ypon mens consciences, by vertue of an Antichristian power office and calling. Concerning which, and the proof thereof, first let vs see how M. D. setteth them down and answereth vnto them generally: then let vs come to the particulars, by which he endevozeeth to approbethe theiꝝ office and calling of ministerp from the word of God. It followeth therefore in his letter, thus.

¶ Mr. H. his letter: Section, 6.

THe second part of the reason is this, But all the ministers in England work ypon the consciences of men by vertue of an Antichristian office and calling. How is this proved? First, they have no other office in the Church then that which the lawes of the land allow: and they allow none but the Prelacie, Priesthood, and Deaconry, which are all Antichristian offices. Secondly, they all enter ypon theiꝝ office, by the Ordinarie the Bishop, whose office is also Antichristian.

To the first of these reasons I answer, that although the name of Priests belong not to the true ministers of the Gospell, because it hath ben generally in our language given to the popish Sacrificers: and although there be sundry circumstances and ceremonies appoynted by the Law to be vsed at theiꝝ ordination vvhich I cannot iustify, and many of those good orders neglected vvhich the Scripture prescribeth in this case: yet is that office vvhich the lawes of our land call the office of the Priesthood, the very same in substance vvvith the Pastors office described in the word: and the maner of ouervard calling vnto that office which the Law alloweth, is the very same in substance vvvith that vvhich is set down in the word.

Answer to Section, 6.

This is M. D. his generall answer to the second part of the reason: which is needfull first to be considered, before we come to the particulars which follow, that so both the strength of the truth and the subtilty of his answer may better appeare.

First he peeldeth (as needs he must) that they have no other office in the Church, then that which the Lawes of the land allow: For this is alledged in the proof of the second part of the reason, and is not at all gapnesayed by him. Yet most of them which are of the better sort among them, when they are somewhat pressed about theiꝝ ministerp, disclapnie theiꝝ offices and callings receyved from and by the Prelates (which onely are allowed by the Lawes of the land) and fly to I know not what office and calling receyved from some of theiꝝ forward Ministers and people: as himself also doth in this his writing* afterward, where he saith, that many ministers in the land have, and all may, if they will have, these substantiall parts of a true calling, examination of theiꝝ gifts by the godly and learned, choyle of the people, and a right ordination: For I

* Section, 10

It iij

would

would aske, why he saith many (and not all the) Ministers in the Land have these, if it be not because he would fly from the calling by the Prelates to that other devised calling by the Ministers and people. Otherwise if he affirme these things, of the calling and ordination by the Prelates, then all (and not onely many) of the Ministers have and must have it, seeing the lawes of the Land allow no other: And then also should he have shewed these particulars to be had in that calling of the Prelates: which cannot be done, as will more appeare hereafter. Thus is he driven to fight not onely against other of his fellowes, but even against himself, whilst he fighteth against the truth: for which I am sorre on his behalf.

Secondly, it is to be noted that he peeldeth (as also needs he must) that the lawes of the land allow no other office in the Church but the Prelacy, Priesthood, and Deaconry: of which it was and is still affirmed, that they are all Antichristian offices. Which if he would have taken away, then should he have proved that they are not such, but are by Christ in his Testament appoynted to his Church. But seeing this neptier is neptier can be abowched by the word of GOD, we must needs account of them as they be in deed, even the brood of Antichrist, never knowen nor heard of in the Church of Jesus Christ.

Thirdly, it is to be observed that whereas the Prelacy, Priesthood and Deaconry were all and every of them charged to be Antichristian: he speaketh onely in behalf of the Priesthood, and helpeth not the Prelacy or Deaconry at all no not so much as with any show of defence, but leaveth them on the playne field to shift for themselves aswell as they may. It seemeth the cause is very bad, that is so quite forsaken when it is so deeply charged, and that findeth no succor at his hands who hath himself be Deacon after the manner, and receyved from that (Prelacy which thus he forsaketh) that office of Priesthood which yet he retaineth.

Fourthly, it can but seem straunge that he should by this meanes graunt the Prelacy and Deaconry to be Antichristian, and yet plead for the Priesthood, as if it were not of the same nature: when as it is no other office but such as is derived from the Prelacy, and whereunto the Deaconry is a step. As if we could (p) bring a cleane thing out of filthyness? Or as if we could (q) gather grapes of thornes, or figs of thistles? Either therefore (as Christ (r) sayd) make the tree good and his fruite good, or els make the tree evill and his fruite evill.

(p) Iob. 14.

(q) Mat. 7.

16.

(r) Mat. 12.

23.

Either

Either let them prove they? Prelacy and Deaconry to be good according to the Testament of Christ, or els they cannot plead for the Priesthood which ariseth from them: Or if they confesse the Prelacy and Deaconry to be evil and Antichristian, then must they also acknowledg the same of the priesthood which pssueth from them.

Fifthly, it is to be marked likewise, that Mr. B. graunteth the name of Priests doth not belong to the true Ministers of the Gospell. Wherebyon I would aske, whether the office of Priests belong unto them any more then the name. If he answer, no, as in deed he must: then will follow, that seing neither the Name nor office of Priests belongeth to the true Ministers of the Gospell, and yet himself with the rest of them all have the name and office of Priests, and by vertue thereof preach and administer the Sacraments, therefore they are not true Ministers of the Gospell. Now whereas he assigneth this to be the reason why the name of Priests belongeth not to the Ministers of the Gospell, because it hath ben generally in our language given to the popish sacrificers: this seemeth not to be the reason, but rather these which follow: First, because ^(s) (s) Heb. 7. 11 the Leviticall priesthood being ceased, Christ hath not now instituted any office of Priests for ministry unto his Church, but remayneth himself a priest for ever after the order of Melchisedec, having a priesthood that can not passe from one unto another. Secondly, because in all the New Testament it is not read that the name of Priest doth note out any of those offices which Christ hath instituted for the instruction and government of his Church vnder the Gospell. Otherwise if Christ had ordeyned an office of Priests for the ministry of his Gospell, or if the name Priest were used in the new Testament to note out the Ministers of Christ vnder the Gospell: it were no sufficient cause why the name might and ought not still belong unto them, because it hath ben generally in our language given to the popish sacrificers. The name of Bishops, Deacons, Baptisme, Eucharist, Excommunication, and such like have ben and are generally in our language given to the false offices, sacraments, and censures of the Church of Antichrist: Yet do they notwithstanding belong to the true offices, Sacraments, and censures of the Church of Christ: ^(t) 1 King. 12. 31. 32. 33. 2 Chron. 13. 9. 10. Amos 4. 4. 5 and 7. 10. Ag. 14. 13. Even as in the tyme of the Law the name of Priests, Altars, sacrifices, feasts, and such like did still belong unto and were retained in the true Church of the Jewes, notwithstanding ^(r) those names were generally in they? language given at that

that tyme to the Priests, Altars, sacrifices, and feasts of the Heathen, and of Israel also in her defection. But the case standeth otherwise now for attributing the name of Priests to the Ministers of the Gospel: as hath ben showed before, and is agayn vpon other occasion more to be towched hereafter.

Sixtly, it is here to be noted that he sayth there be sundry circumstances and ceremonyes appoynted by the Law to be vsed at theyr ordination of Priests vvhich he cannot justify, **Yea** and that many of those good orders be neglected vvhich the Scripture prescribeth in this case: and yet both (v) afterward toward the end of his wryting he confesseth he sought and receyved his calling from the Prelates, and (vv) before in the answer of the first part of the reason he acknowledged that the least part of Christs ordināces cannot be neglected without grievous sinne. Now lay together these things, which this wryting of his and theyr continuall practise witnesseth of themselves: and then see in what wofull case they stand, and mourne for theyr miserie. Theyr sinne is grievous in theyr own eyes, yet by theyr own confession they do wittingly seek after it and persist in it. They know aforehand that the Prelates ordering them will commit grievous sinne and so provoke the Lords wrath, yet do they seek to be ordeyned by them, and plead in defence thereof what they can. Is not this to (x) have eyes, and not to see? or (to make the best of it) is it not (y) to do evill, that good may come thereon? of whom the Apostle sayth, the damnation of such is just. Suerly the (z) grace that bringeth salvation teacheth otherwise, even to deny all vngodlpnes, and not to have any fellowship with the unfruitfull workes of darknes but to reprove them rather. So the Apostle (a) chargeth Timothy and in him all Ministers, to keep themselves pure and not to communicate with other mens sinnes. And the Lord from heaven hath (b) commaunded all his servants to go out of Bablon, and not to partake in her sinnes, that they receyve not of her plagues. Howsoever therefore M. H. and the rest of them account of this theyr dealing, sure we are that before God it is grievous transgression: and therefore to be shunned of all such as have care to keep faith and a good conscience, and the contrary to be witnessed in testimony of the truth of Jesus Christ whose servants we are.

Finally, it is here to be observed how they would beare the world in hand, that they sayle but in circumstances and ceremonyes, not in the substance, of the ministry. Where we may first consider, how these forward preachers are now driven

(v) Section.
10.

(vv) Section,
3. Pag. 17.

(x) Esa. 6. 9.
10.

(y) Rom. 3.
8.

(z) Tit. II.
12. vvith
Ephes. 5. II.

(a) I Tima. 5.
22.

(b) Rev. 18.
4.

ben to the same shift, whereunto they drove the Prelates and Formalists heretofore. The (c) forward preachers proved this Ministry ad worship to be Antichristian: The (d) Prelates and they? Doctozs pleaded that they saped but in circumstance, and not in substance. Secondly it is to be noted how they would vnder the name of ceremonies and circumstances subtilly hide that fowle heap of abominations, which they have taken out of the whores cup of Babylō: many particulars whereof have (e) before divers tymes ben handled, and therefore need not here agayn be mentioned. Thirdly, if it were so that they saped but in circumstances and ceremonies, yet they should remember that the (f) judgment of God overtooke Nadab, Abihu, Bzziah and others recorded in the Scripture, for transgressing in matters of ceremony and circumstance. And what privilege have they now above others to stand in knowen and grievous sinne against the Lord Jesus and his ordinances? Or are they (g) stronger then God, that they will thus still provoke him to anger? Fourthly, it is to be knowen, and they should do well to sett down, what they account the substance of the Ministry. M. D. (h) afterward speaking of the entrance into the Ministry, setteth down three substantiall parts thereof, as he calleth them: first a due trpall: secondly, the chosse of the people (it seemeth he meaneth a true visible Church, els he speaketh not to the purpose): thirdly, a right ordinatiō. Of which three, seing in his own vnderstanding (as appeareth afterward) he can not himself deny but most of they? Ministers want all, and all they? Ministers want some (to witt, the chosse of a true visible Church, ad a right ordination) it is evident by his own graunt they want the substance of a true calling to the Ministry, and therefore sappe not onely in circumstance as he would pretend.

But that we may the better try out the truth in this point, I will here sett down what I take to be substantiall in the ministry. And that is, first that it be a true and lawfull office of ministry which is receyved ad executed, that is, that it be such as Christ in his Testament hath given to his Church for the work of his ministry: secondly, that there be a lawfull calling and entrace into such office as is aforesaid: thirdly, that the administration thereof be according to the Testament of Christ. Other things there be also which are of great waight touching the ministry: but these three specially I take to be such as are substantiall unto it: Insomuch as none of these can be wanting to the execution of a true ministry.

(c) Admon.
to Parl. T. C.
his replies.
(d) VVhig.
Bridges, Some
etc.

(e) Pag. 19.
30.77.

(f) Levit. 10
1. 2. I Chro.
13.9.10.

(g) I Cor. 13
22.

(h) Section,
10.

not a substantiall
in the ministry.

For touching the first, that is a true and lawfull office prescribed by Christ, if it might be wanting in a true ministry, to what end were it that Christ hath (i) given to his Church certayne and distinct offices for the work of the ministry to the end of the world? Or how should it be true in this case, which the Apostle (k) saith of all the offices appoynted by Christ, that God hath sett them in his Church: and agayne, that there are diversities of ministeries, but the same Lord? Otherwise also what a wide doore would be opened to the (l) receyving and executing in the Church of any false offices whatsoever, even for men after theyr owne lusts to get them an heap of teachers, and so to go a whooring after theyr owne inventions in the worship of God? Finally, how should men for conscience sake (m) honour obey and submit unto them which have the oversight of the Church, if they be not over them in the Lord and consequently in true and lawfull offices ordeyned by Christ?

For the second, that is a true and lawfull calling and entrance into theyr office, if it might be wanting in a true ministry, why saith the (n) Scripture, No man taketh this honour unto himself but he that is called of God, as was Aaron: Yea that Christ did not attribute this honour to himself to be made the high Priest, but was called of him that said unto him Thou art my sonne, this day begat I thee. Why also doth Christ account them for (o) straungers, thieves, and robbers, which enter not in by the doore into the sheepfold, but clymbe up another way? Or to what end should it be that Christ so earnestly (p) said, Verily, Verily I say unto you, If I send any, he that receyveth him receyveth me, and he that receyveth me receyveth him that sent me: and agayne, He that despiseth him despiseth me, and he that despiseth me despiseth him that sent me. Or why hath God by the (q) Prophet Jeremie complained against and reiected the false Prophets in this respect, saying, I have not sent these Prophets, yet they ranne: I have not spoken unto them, yet they prophecy. Lastly, if a true and lawfull calling were not substantiall and necessary to the execution of a true ministry, then why might not men devise new kinds of entrance, or intrude themselves into the ministry at theyr pleasure? Both which are unlawfull.

For the third, that is a lawfull administration according to the Testament of Christ, that it also cannot be wanting the Scripture sheweth many tymes and sundry wayes. First in that

in that the Apostle chargeth Timothy to (r) keep the true pat-
 terne of wholsome words delivered by the Apostles: and that
 if any (s) teach othervile and condescend not to the wholsome
 words of our Lord Jesus Christ and to the doctrine which is
 according to godlynes, they should be separated from ad hol-
 den to be accursed. Secondly, in that the Apostle saith that
 for (t) this very cause he wrote vnto Timothy, and in him to (v)
 all the ministers of the Gospell in ages following, that they
 might know how they ought to behave themselves in the house
 of God which is the Church of the living God the pillar and
 ground of truth. And herevpon therfore giveth most (vv) strait
 charge before God and the Lord Jesus Christ and the elect
 Angels, to keep that commaundment without spott and bla-
 mes untill the appearing of our Lord Jesus. Thirdly, in
 that he teacheth that even (x) to this end the whole Scripture
 is given by inspiration and is profitable to teach to improve
 to correct and to instruct in righteousness, that the man of God
 may be absolute being fully furnished to every good work.
 Fourthly, in that the Apostles themselves did account it sub-
 stantiall and of necessity in theyr (y) own administration, not
 to follow subtrill and cunning fables, but to deliver that they
 receyved of the Lord: Neither to (z) have dominion over the
 Saints, but to be helpers of theyr iop. Even as Peter like-
 wise (a) requireth of all others, that they speak the words of
 God, and that they feed the flock which dependeth vpon them
 caring for it not by constraint but willingly, not for filthy lu-
 tre but of a ready mynd, not as though they were Lords over
 Gods heritage but as ensamples to the flock. Fifthly, Christ
 himself the Lord of his Church hath taught this both by prac-
 tise and commaundement. By his practise, when concerning
 his own ministration he (b) saith, I have not spoken of my self,
 but the Father which sent me gave me a commaundement what
 I should say and what I should speak: and I know that his com-
 maundement is life everlasting: the things therefore that I speak,
 I speak so as the Father said vnto me. By commaundement,
 when he (c) charged his Apostles they should teach to observe
 whatsoever he had commaunded them, promising to be with
 such vnto the end of the world. And finally, if it might be o-
 therwise, what end would there be in the Church of (d) mens
 precepts, vayne inventions, new ministrations, false
 doctrines, straunge worship, voluntary Religions, coun-
 terfett holynes, vsurped tyranny, Antichristian Lordlynes,
 and such like?

(r) 2 Tim. 1.
 13.
 (s) 1 Tim. 6.
 3. 5. 20. and
 1. 3. 4. and 4.
 7. vvith
 Gal. 1. 8. 9.
 Rom. 16. 17.
 2 Ioh. 10.
 (t) 1 Tim. 3
 14. 15.
 (v) 2 Tim. 2
 2.
 (vv) 1 Tim.
 5. 21. and 6.
 13. 14. 15. 16.
 (x) 2 Tim. 3
 16. 17.
 (y) 2 Pet. 1.
 16. 1 Cor. 11
 23. Gal. 1. 10
 11. 12.
 (z) 2 Cor. 1.
 24.
 (a) 1 Pet. 4.
 11. and 5. 1.
 2. 3.
 (b) Ioh. 18.
 49. 50.
 (c) Mat. 23.
 20.
 (d) Esa. 29.
 13. Mat. 15. 9
 Lev. 10. 1. 2.
 Col. 2. 18.
 22. 23.

Thus then appeareth that in a true and lawfull ministry it is substantiall and necessary, there be first a true and lawfull office, that is, such as Christ hath in his Testament given to his Church: secondly, a lawfull calling and entrance thereunto: thirdly, a lawfull administration thereof according to the said Testament of Jesus Christ. So as to prove that they have the substance of a true ministry, Mr. H. should have showed out of the Scripture, they offices, entrance, and administration: they offices (I say) of Archbishops, Lordbishops, Deanes, Prebendaries, Archdeacons, Parsons, Vicars, Stipendaries, and all other sorts of Priests and Deacons among them: they entrance likewise by the Lordbishops, according to they popish pontificall, that is, according to they book of consecrating Archbishops and Bishops and of ordering Priests and Deacons, together with they Patrones presentations, they institutions, inductions, othes of Canonically obedience to the Bishops, and such like: finally, they administration of the word, Sacraments, and Censures, by vertue of the offices afore said, and according to they popish book, canons, and constitutions, together with the performance of such actions as belong not at all to the duties of the ministry, such as be the Churching of women, the solemnization of marriage, praying over the dead at burial, and the like. These (I say) he should have showed by the Scriptures, if he would prove unto us that they have the substance of the ministry of the Gospel. Which because it neyther is neyther can be done by the word of God: therefore can we in no wise be perswaded that they have the substance of a true ministry and fayle but in circumstance, as he would here beare us in hand. Yet because he pretendeth as if he could prove that which he saith, let us see what stuffe he bringeth to this purpose. It followeth therefore in his writing for proof of his former assertion, in this wise.

¶ Mr. H. his letter: Section, 7.

Doth the word enioyne the Minister to preach diligently? So by our law he is expressly charged at his ordination to do: and forbidden to teach any thing as required of necessity unto salvation, but that which he is perswaded may be concluded and proved by the Scripture: Yea it commaundeth him with all faithfull diligence to banish and drive away all erroneous and strange doctrines that are contrary to Gods word. Doth the word authorise him to administer the Sacraments? So doth our Law. Doth the word requier that the minister should not onely publicly teach, but also oversee and look to the peoples conversation, exhorting, admonishing, reprovng, and comforting them as well privately

varely as publikly? Even so doth our Law. Lastly, doth the vword authorise the minister to execute the censures and discipline of Christ? Our law doth also command the same. So that (although many to vvhom the execution of these things appertayne do grievously fayle in the practise thereof, yet you see) the office vvhich the Law inioyneth to the Minister, is the same in substance vvith that vvhich the vword layeth vpon him.

Answer to Section, 7.

This is then Mr D. his proof, by which he would perswade vs that theyr Priests have the same office in substance with the Pastors appoynted in the word, because the Law of the land requireth of theyr Priests the performance of such things as the word of God requireth of Pastors. But this is no sufficient proof.

For first, if he look into the Popes pontificall and Canons he shall find they requier also of theyr Priests and Bishops to preach diligently, to administer the Sacraments, to oversee theyr flock, and to execute the censures and discipline: And consequently if his reason were good, the most popish priests and Bishops should have the same office in substance with the Pastors described in the word. Which doubtles he will not affirme: or if he do let him take heed least with Mr Giffard he prove himself a Schismatick from the Church of Rome, from whence they have deribed theyr ministry, and yet pretend as if they made departure from that Church.

Secondly, he should have remembred, that distinction is to be made between an office, and the actions or duties of an office. For it often cometh to passe, that many performe the actions of an office, who yet have not the office or substance thereof, as he calleth it. To offer incense was a duty belonging to the * priesthood in the tyme of the Law. Corah, Dathan, Abiram, men famous in the Congregation, Dzziah also a king, they take censers and put incense therein to offer it to the Lord: Yet had (f) they not therefore the substance of the Priests office, but were punished and made examples to all such as should afterward attempt to do the duties of the ministry, being not lawfully called and sett in those offices which Christ hath appoynted therevnto. The administration of Baptisme likewise is a duty belonging to the * Ministry of the Gospel: Yet women in England do administer it, yea and are (g) by the Law allowed so to do in case of necessity (as they call it): Yet I suppose Mr D. will not say

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cl. ac

* Exod 30.
7. 8. Deut.
33. 10.
2 Chron. 26.
18.
(f) Num. 16
40. 2 Chro.
26. 19. 20.
vvith Heb. 5
4.
* Mat. 28.
18. 19. Ioh.
1. 25. 26. 33.
1 Cor. I. 14.
16. 175. 1. ad
3. 5. 6. 9.
vvith Ephes.
4. II 12.
(g) Book of
common
prayer: in
Private Bap-
tisme.

(h) 1 Cor. 14
34. 35. 1 Ti.
2. 12.

Deacons of

(i) Book of
ordering
Priests and
Deacons.

that women therefore have the substance of the Ministry: of whom the Scripture (h) saith, it is a shame for them to speak in the Church, and therefore doth not permit it unto them, but requireth of them to keep silence. So far is it from accounting or allowing them to have the substance of the Ministry, howsoever the Lawes of men allow them to performe some actions thereof. The same may be said of the Deacons, who (i) by the Law are appointed also to administer Baptisme, and (having a licence) to preach the word. Yet have not their Deacons therefore the substance of the Pastors office, though they performe some of the duties thereof. By this then is evident that his reason is of no waight to prove that their Priesthood is the same in substance with the Pastors office, because by Law such duties are required to be done of it, as by the word are enjoined to the other. As is sayd, an office is one thing, and the actions or duties of the office another. Besides that it seemeth, the Law at first supposing their Priesthood to be a lawfull office of Ministry, did therefore enjoinne it those duties to be performed thereon: Whereas now it being found to be unlawfull, and altogether unheard of in the Churches of the Gospell, neyther the injoinning nor the executing of those duties can make it of unlawfull to become lawfull before God any manner way.

(l) D. Vvhiting
Last book
against T. G.
pag. 137.
(m) Defence
of eccles. di-
scipl. against
Bridges. pag.
88. 89.
(n) Admon.
to Parli.
reat. 2.

3. But furthermore, doth not the Law of the Land require these same things of the Archbishops also? And have they therefore the substance of the Pastors office? How then will it be true which (l) some of them hold and write, that a Bishop is superior both in office and gifts to a Pastor? or as (m) others of them have proved by divers reasons against Bridges, that Archbishops and Lordbishops are neyther Pastors nor Teachers: Nay moreover, that (n) they rob Christs Church of lawfull Pastors, and that these their offices be Antichristian, Divelish, and contrary to the Scriptures? Or if the Archbishops have the Pastors office among them, what is become then of all the rest of the Ministers of the Land? For by this meanes there should be but two Pastors in the Land, saying there are but two Archbishops. Or if the Lordbishops be the Pastors, then are there but twenty fower Pastors or thereabout in the Land: and what be the offices then of the inferior Priests? Or if the inferior Priests be the Pastors (as seemeth by this writing to be intended) then what office in the Church have the Lordbishops, Archbishops, Archdeacons, and the rest of the Clergy among them? Which is needfull to be

to be considered seing (o) themselves have written (according as the truth is) that our Saviour Christ hath appoynted in the * ordinary guydance of the Church no office to be exercised by any one * ecclesiasticall person, greater then the office of the Pastors: and hath also made these all equall in every respect of ministry, iurisdiction, and power. Whereas it is say otherwise in the Prelacy of the Archbishops, Lordbishops, and the rest, having and exercising iurisdiction and power over the inferior priesthood and ministry of the land.

Fourthly although the word of God lay the duties aforesaid upon the Pastors of the Churches of Christ, yet it requirerh them not at the hands of this Priesthood or any other false ministry whatsoever. Therefore is it not materiall though the lawes of all the nations vnder heaven should enioyne these duties vnto them: so long as the word of God (which is the word of truth and onely rule of religion) requirerh them not at the hand. Jesus Christ the (q) Lord and King of his Church, as he gave vnto it the holy things of his word, prayer, Sacraments, etc. so hath he also given his own Ministers for the administration thereof according to his Testament. At the hands of Antichrists priesthood or any other false ministry he requireth it not: But rather vnto all such he (r) saith What hast thou to do to declare myne ordinances, that thou shouldest take my covenant in thy mouth seing thou hatest to be reformed and hast cast my words behind thee? And (s) againe to such he saith, Who requireth these things at your hands? If Jupiters priest (of whom we (t) read in the Acts of the Apostles) or if Mahumets priests now in Turkey should by the lawes of the nations be enioyned and therupon should execute the ministry of Gods word, Sacraments, and censures: would it follow therefore that such priests had the substance of the Pastors office? And why then should this priesthood of Antichrist have more priuiledge then those, seing the word of God hath layd these duties no more vpon it then vpon the other, but hath (v) left them all with the followers and adherents vnder the curse.

Fifthly, let him tell vs whether by this reason of his, the dumb dogs, unpreaching Ministers, substitutes, non residents, and such like among them must not be accounted also to have the substance of the Pastors office: seing they have all of them one and the same priesthood, and seing the Law at the ordination enioyneth the same things to them all alike.

(o) Defence of eccles. disc. against Bridg. pag. 101.

(*) Note that the speech is not of the temporary and extraordinary offices of Apostles, Prophets, Euangelists, which are ceased: neyther of the Civil Magistracy, vnto which every soule (even the Apostles, if they were on earth, & therefore much more all other whatsoever) ought to be subiect.

Rom. 13. 1. But the speech is onely of ecclesiasticall persons and that, onely in the ordinary guydance of the Church.

(q) Mat. 28. 18. 19. 20. Ephes. 4. 11. 12. 1 Cor. 12. 5. 28. 1 Tim. 3. cap. and 5. 17. and 6. 13. 14.

(r) Psal. 50. 16. 17.

(s) Esa. 1. 12.

(t) A. 14. 13.

(v) Psal. 119.

21. 128. Rev. 9. 3. and 14. 9. 10. 11.

Sixtly, where he saith they Priests are enjoined at theyr ordination to preach the word, administer the Sacraments, and exercise discipline: If it be asked, by whom they are ordeyned hereunto, he must aunswer, by the Prelate a Lordbishop or his Suffragane (for so besides theyr practise it is required by the law he alledgeth): And then must he eyther bring warrant for this from the Scripture (which can not be done) or els he is even in this respect never a whitte the nearer. For (vv) if they speak not according to the Law and Testimony, the light is not in them. But to let passe theyr entrance and ordination till fitter occasion hereafter: let vs in this place a litle obserbe theyr dawbing and deceitfull hiding of most filthy abominations vnder these generall termes of preaching the word, ministring the Sacraments, and executing the censures and discipline.

They Priests (he saith) must preach the word. Well: but with what limits must they do this? They Inunctions Statutes, and Articles will tell you. They must not speak against the Prelate or other minister of the Land: nor against theyr book of common prayer (though it be taken out of the Popes portuis): nor against theyr ecclesiasticall courts of Archbishops, Faculties, Commissary courts, suspensions, excommunications, absolutions, degradations, or any other theyr ecclesiasticall proceedings. And may not any popish priest (I pray you) thus preach the word at home, being hedged in with such limitations and cautions? But what if any of our English priests do from Gods word preach against any the aforesaid abominations or the like? Will the authority of the word (which he saith they are ordeyned to preach) beare this out among them? No Verily: But they shall by theyr lawes and Canons be suspended, silenced, deprived and degraded by the Prelates, of whom they took ad vnder whom they execute theyr ministry. Besides that they shall be straitly imprisoned, and (if the Prelates can) be brought within daunger of theyr liues. Take for example the vsage of Mr Udall, Mr Cartwright, Mr Field, Mr Wiburne, Mr Wigginton, Mr Lord, Mr King, Mr Chark, Mr Wight, Pagett, Fen, Proudlobe, Snape, and many mo of themselves, some silenced, some deprived, some degraded, some condemned to death. That we speak nothing here * of diuers the faithfull servants of Christ, who (though they were not priests or had renounced theyr false calling) yet for separating from and witnessing against the abominations aforesaid, have ben some most cruelly

* Henri Barrow: Iohn Greenwood: Iohn Penry: Elias, Coppin, &c. The exiled English Church in the low Countreys. The prisoners for this cause in London surrey, Norwich, Bury, Bristol, Leicester, Northampton, Salisbury, Ilchester, Gloucester, &c.

the word must be
preach by ministers
only; but yet not
in imitation

imprisoned, some banished, some put to death. But to leave this (x) unto God who seeth and judgeth: We proceed to the rest that followeth.

(x) 2 Chrō.
24.22. Mat.
25.44. 45.
46.

They priests (he saith) must also drive away all erroneous and straunge doctrines that are contrary to Gods word. How is it then, that by law they may teach and mainteyne so many false doctrines contrary to the Scripture, as have ben mentioned (y) before? Or how is it that they silence, imprison, banish, and kill such as speak against and labour to drive away the erroneous and straunge doctrines yet retained among them contrary to the word of God?

(y) Pag. 10.
11. 12. 13.

Next he saith they Priests are likewise authorised to administer the Sacraments. Well: but by vertue of what calling? Is it not from the Prelates the Lordbishops, who have no power from Christ to give such authority? Of which more (z) hereafter. How also must they administer the Sacraments? According to the Testament of Christ? No: but according to their own book (for so the Law requirereth) with certayne stinted words for prayer, and certayne for exhortation: with Epistles and Gospels: with questions and crosse to infants in Baptisme: with other then the words of Christs institution in the Lords supper, and with kneeling thereat as when they receyved their maker, and other the like profanations derived from the Papists. And yet moreover the Sacraments they administer must be given not to the faithfull onely and their seed (as Christ hath appoynted) but to the most wicked and profane in the land, even to all within the precinct of their parishes: As if (a) they that are partakers of one bread were not one body? Or as if (b) holy things were to be given to dogs, and pearles to swyne: Or (c) straungers uncircumcised were to eat of the Pascheover: Or the covenant of God sacrilegiously to be violated whyles it is (d) said to the open wicked (in delivering them the seales of Gods covenant) Thou art righteous: Or as if the (e) wicked were to have their hands strengthened in their evill wayes whilst by this meanes life is promised them in their estate: Or finally, as if it were not (f) the Table of the Lord but a table of divels, or at least that the table of the Lord were not to be regarded (as they (g) said in Malachyes daies), neyther had through faith communion of the body and blood of Christ, as the Apostles have (h) taught us.

(z) In Secū.
on 9. and 10

(a) 1 Cor. 10.
17.

(b) Mat. 7. 6

(c) Exod. 12.
45.

(d) Mal. 2.
17.

(e) Ezech. 13.
22.

(f) 1 Cor. 10.
21.

(g) Mal. 1. 7.

(h) 1 Cor. 10.
16.

(i) Book of
ordering
Priests &c.

Lastly he saith theſe pꝛieſts are required alſo to overſee theſe peoples converſation, and commaunded to exerciſe the cenſures and diſcipline of Chriſt. And is it ſo in deed? Let him look a litle better into theſe book of ordering Pꝛieſts (where theſe are thus commaunded) and he ſhall ſeeth the words to be (i) theſe, the Bꝛelate ſpeaking to the Pꝛieſt, Will you give your faithfull diligence alwayes ſo to miniſter the doctrine and Sacraments and the diſcipline of Chriſt, as the Lord hath commaunded, and as this Realme hath receyved the ſame, according to the commaundements of God, ſo that you may teach the people committed to your cure and charge, with all diligence to keep and obſerv the ſame. Then he that is to be made Pꝛieſt aunſwereth, I will do ſo, by the help of the Lord. Now who ſeeth not that theſe words (as this Realme hath receyved the ſame) do ſo reſtraine the other words thereunto annexed, as the Pꝛieſts are limited and promiſe no further nor otherwiſe to Miniſter the doctrine Sacraments or diſcipline of Chriſt, but as this Realme hath receyved them? And have not the popiſh pꝛieſts at Rome or whereſoever els in any age, with like reſtraint, the ſame commaundement layd upon them? Yet I trow M. D. will not ſay, they have therefore the ſubſtance of the Paſtors office. Next let vs conſider more particularly how they do and muſt exerciſe the diſcipline. The book ſhoweth, ſo as is receyved in the Realme: that is, by preſentments to the Bꝛelates, Commiſſaries, and Chauncelours courts, by citations, procurations, getting the Bꝛelates or theſe Officals to ſuſpend, excommunicate, abſolve. diſpenſe, give licences, give orders, degrade, deprive, and the like: and theſe alſo not according to the rules of Chriſts Teſtament, but according to theſe Romiſh canons and conſtitutions.

(k) 2 Theſ.
2.7.9.10.

Let him not tell us then, that it is but the fayling of ſome in theſe practiſe to whom the execution of theſe things is committed, and that otherwiſe they have the ſubſtance of the Paſtors office. They do but thus deceyve themſelves and theſe followers, whiles under thoſe generall termes of preaching the word, adminiſtring the Sacraments and diſcipline (which at firſt carꝝ a ſayre ſhow) they cover moſt filthꝝ abominations, as hath ben declared: Even hereby ſhowing theſe conſtitution to be part of that (k) myſtery of iniquity wherein Satan covertly worketh in all deceit of unrighteouſneſſe among them that periſh, becauſe they receyve not the love of the truth that they might be ſaved.

Hereunto might be added (if there needed further proof) that

that they: priests at they: ordination promise to be subject to they: Ordinary (that is, to the Brelate of the Dioces) and other chief Ministers over them (that is, the Archdeacon Chaunceloz, Commissary etc.) and when they enter into a benefice do mozeover sweare to peeld ranonicall obedience to the Brelates: and finally do themselves together with they: people stand subject to they: Archbishops, Lordbishops, and the rest of the Antichristian offices and abominations often befoze rehearsed. From all which the true Pastors and Churches of Christ are free. Neyther do we here tell them of those many dutyes layd vpon them by the Law, as to bury the dead, to Church women, to solemnize marriage, and such like which by Christ were never appoynted for dutyes of his Ministry. Hitherto then have we showed that they: Priests have not the substance of the Pastors office prescribed in the word, as he did pretend.

Now therefore will we proceed to that which followeth, save that first I would put him in mynd of two things, which themselves have published. The one is, that D. Bridges writing in defence of the offices of Archbishops and Lordbishops, when he could not otherwise relie them as he desired, speth vnto ⁽¹⁾ this very point, that in the substance of theyr office they are Pastors or Teachers in the Church. Now soundly this is alledged for they: Brelates or Priests (besides that which is spoken befoze) let themselves and they: own writings be judges. The other is, that he would a litle pause and take view of that themselves have published touching they: Priests heretofore, for whom now he pleadeth: As for example to give him a fast, they ^(m) write that theyr Parsons, Vicars, Parish Priests, Stypendaries, with the rest, came from the Pope as out of the Trojane horses belly to the destruction of Gods kingdom. Also, that the Church of God never knevy them: but that they are the Prelates new creatures. Yet see how now all of a sodayne M. D. would perswade us they are become Pastors, those auncient officers whom Christ appoynted and the Apostles planted in the Primitive Churches of old. Are these things sutable one with another? Doth not they: contradiction discover it self? And do not themselves proclaim to the world they: deceptfull dawbing, they: halting, and vnfaithfulness? The Lord give them to lay it to hart, and to amend. Now to proceed, it followeth in his writing, thus.

(1) Bridges: in the first book.

(m) Admō. to Parlia. first and 2. treatises

§ Mr H. his letter: Section, 8.

Tell vs not then that the same name is given to our office, as to the popish sacrificers. Do you think the worse of your self because you are called Brownists? And shall the holy office and calling which is so agreeable to the word, be disliked because it is called a Priesthood? considering that though it agree in name, yet it differeth in nature and substance as much from the popish priesthood as light doth from darknes.

Answer to Section, 8.

YES sure, we must tell them again and again, that they are Priests both in name and office. But be it that they were not Priests by office, yet seeing the very name of Priests (being applied to a Minister of the Gospel among men) is either a calling back of the Levitical priesthood (which were to deny Christ to be come in the flesh) or els a monument and remembrance of that priesthood of Antichrist which is odious to Christ and all good Christians: with what conscience can they still retayne or plead for so unchristian and abominable a name? Have they forgotten or do they not regard, that among the marks of that great whore the Romish Babylon, (10) Rev. 17.3 this is one that she is full of (10) names of blasphemy? And among these names of hers, is not this of Priest (being spoken of an office of Minister among men under the Gospel) one of them that is most blasphemous, for the reasons before alledged? Hath not God also threatened that they shall drink of the cup of his wrath, and have no rest day nor night, not (9) Rev. 14.11. whosoever receiveth the print of his name? Let them therefore make as light account hereof as they please: Yet dare not we but dislike and abhorre this and the rest of the Names of blasphemy retayned among them.]

And yet to, we neither do neither need think the worse of our selves because we are called Brownists. It is one thing to be rapled upon and miscalled by the adversaries of the truth: another to borrow from them and retayne with them their names of blasphemy. It is one thing to be reviled by nicknames and sclaunders: another to be called by fitt and proper names. It is one thing to be falsely and unjustly termed this or that: another to be truly and justly so termed. We are reviled and termed Brownists by the enemies of the truth falsely and unjustly: therefore there is no cause why it should move vs. The

by. The Apostles themselves and the Christians with them in the Primitive Churches were likewise (r) called a sect of Nazarites, and everp where spoken against. And at this day by the sclaunderous papists are the names of Calvinists, Lutherans, Zwinglians, and the like attributed to them that consent to the doctrine of truth taught by Calvin, Luther, Zwinglius etc. God knoweth we hold not this truth we professe, of Brown or any man whatsoever: but because it is the doctrine and commaundement of Christ, revealed in his word and given to his Church. We blesse God for any instruments he useth to manifest his truth to the world: but we (s) rejoyce not in men, neyther theyr persons nor names. We are baptized into the Name of Christ: and are called Christians, as were (t) the Disciples in the Primitive Churches. The sclaunderous names given to them in that age, or to us or any other Disciples of Christ in this or any other age we acknowledg not. It is the malice and subtilty of Satan and his instruments, by such sclaunders and nicknames to make the truth and servants of God odious and abhorred of the world. Therefore regard we it not: but with the Apostle we do (v) freely confesse that after the way which they call Heresy so worship we God the Father of our Lord Jesus Christ, beleving all things that are wrytten in the Law, in the Prophets and Apostles: and endeavoring our selves to have alway a cleare conscience toward God and toward men. Let men therefore call us Brownists or what they please: it troubleth not us, seing we are so termed vnturly and vnjustly.

(r) A.C. 24. 9
and 28. 22.

(s) I Cor. 3.
21.

(t) A.C. 11.
26.

(v) A.C. 24.
14.

But for theyr name of Priests, it is far otherwise. They are truly and justly so called: and that for these causes following. First for that the Law (whereto Mr. B. appealeth for theyr defence) alloweth no other orders of Ministry in the land, but of Deacons (which is the way to the priesthood) and of Priests, so made and ordeyned by the Prelates.

Secondly, because at theyr (vv) ordination, the Archdeacon presenting them to the Lord bishop useth these words, Reverend father I present these men vnto you to be admitted to the order of Priesthood.

(vv) Book
of ordering
Priests.

Thirdly, for that the Prelates, by whom they are ordeyned, admitt them to no other office. For after the Archdeacon hath presented them as is aforesaid, then the Prelate speaking to the people sayth (x) thus, Good people, these be they whom we purpose God willing, to receyve this day vnto the holy office of Priesthood.

(x) In the
same book.

¶ iij

Fourthly,

(y) The forme and manner of making and consecrating Bishops, Priests and Deacons.

Fourthly, because theſe book of ordination both in the title of it and els where throughout the book ſhoweth theſe receyve no other office: And therefore calleth and accounteth them prieſts. As both alſo theſe book of common prayer, and theſe other books of Articles and Injunctions, almoſt in every page.

Laſtly, becauſe the moſt popiſh prieſts, whether they have ben ſo made heretofore in England in Q. Maries daies, or els be ſo made at Rhenes or Rome or any ſuch place in theſe daies: yet if they renounce onely thoſe popiſh points of popery that this land hath reſected, are receyved and retayned for prieſts (without any new ordination) to adminiſter in theſe aſſemblies: to offer by theſe prayers, to deliver theſe Sacraments to them, to preach, to enter upon any benefice in the land, to enjoy the commodities thereof and to perſorme the duties thereunto belonging. Proof hereof we have ſeen not onely in Q. Marys prieſts ſo retayned from the beginning of her Maieſties raigne unto this day: but alſo in divers popiſh prieſts of this age, as Tirell, Tither, Nichols, and ſuch other who being made prieſts at Rhenes and Rome, were (without any other ordination then there they had, upon recantation of ſome popiſh errors, receyved for miniſters of theſe aſſemblies and inducted into benefices by the Bishops. Whereas on the contrary ſuch as have ben allowed for miniſters in the reformed Churches beyond ſeas (where the popiſh prieſthood is wholly reſected) when they come into England are not approved for lawfull miniſters to adminiſter in theſe aſſemblies, neyther to enter upon any theſe benefices, unleſs they be firſt made Deacons and prieſts by ſome of the Bishops. Proof of this alſo we have ſeen not onely in the troubles raiſed in this behalf againſt Mr Whittingham at Durham in the North, and againſt Mr Travers at the Temple in London: but moſt evidently in Mr Wright (now Parſon of Dinnington in Suffolk) who being preſented to that benefice, yet could not (for all the allowance he had receyved of the reformed Churches in the low countreies) be inſtituted and inducted into it, till he was made prieſt by Scamler Biſhop of Norwich now deceased. Thus (to omit till hereafter how neare of kinne our Engliſh prieſts are to the popiſh) by theſe reaſons is evident that they are truly and juſtly called prieſts: Which is the thing that was to be ſhewed.

But they will ſay, they are not ordeyned to ſacrifice for the quick and the dead, as be the popiſh prieſts. Whereto I might
answer

answer, that some of them were so ordeined, and never recey-
 ved any other ordination: yet notwithstanding stand they
 priests of these assemblies at this day, as was showed (z) be-
 fore. But be it that none of them were so ordeined: What
 then? Doth it follow therefore they are no Priests? If so,
 the Leviticall priests vnder the Law were no priests. For
 they were not ordeined to sacrifice for the quick and dead: Yet
 were they priests by office of ministry, and lawfully also at
 that tyme as the (a) Scripture teacheth. Neither by this rea-
 son are Mahumets priests at this day, or any priests of the
 Heathen to be accounted Priests. For they are not ordeined
 (as the popish priests) to offer by Christ, whom they reiect:
 Yet are they priests notwithstanding by theyr office (as we (b)
 read of Iupiters Priest in the Acts): but false ones as he also
 the Romish and English and all Antichristian priests what-
 soever.

(z) In Q.
 Mary priests
 In Tirrell,
 Tither, &c.

(a) Exod. 28
 1. Dent. 33.
 10. vyith Le.
 21. 1. Hof. 9.
 4. Deut. 12.
 11. 12.
 (b) A & 14.
 13.

Secondly, although the Masse (whereto those popish priests
 be bound) be the chief and principall, yet is it not the onely a-
 bominable sacrifice and worship in the world. To let passe the
 Heathens sacrifices and priesthood: what may we think (in
 this light of the Gospell) of that Idoll-book of stinted prayers
 and exhortations, whereto the priests of England be tyed to
 offer it up as theyr publick sacrifice and worship vnto God?
 Will you heare what some of themselves have thought of it,
 and have advertised the most honorable Court of Parliament
 concerning it? Thus then have they (c) written hereof: We
 must needs say as followeth (these are theyr own words) that
 this book is an vnperfitt book, culled and picked out of that
 popish dunghill the masse book full of all abominations. Lo
 here in theyr own consciences theyr book of Common prayer
 is no other but a pigge of that mezeld sow the Masse book.
 Yet this sacrifice do theyr Priests daily offer up vnto God
 and are bound therevnto. And that so, as among them this
 map and doth serue alone without any theyr sermons or other
 prayers, whereas these without it in theyr constitution are
 not sufficient. Although then the Priests of England be not
 now ordeined to say Masse, neither tyed to the Masse book
 in Latin: yet when in stead thereof they are still bound to such
 a book and worship, as (by theyr own confession) is culled and
 picked out of that popish dunghill the Masse book full of abomi-
 nations: what can this help for theyr defence? Nay rather
 considering the light and measure of knowledg revealed mo-
 re to them then to the Papists, is not theyr sinne (though
 not in

(c) In the
 Admon. to
 the Parliam.
 treatise 2.

not in it self, yet) in this respect so much the greater, as they have receyved more light and knowledg of the truth then the other have done?

Thirdly, neyther is sacrificing the onely duty of the priest-hood in Popery: but besides it they have, by vertue of theyr ordination to that office, authoritie likewise to read theyr service book, to preach, to minister the Sacraments, to bury the dead, to solemnize Marriage, to Church weomen after childbirth, to pronounce absolution when they visit the sick etc. All which being duties likewise of the Priesthood of England, whereunto in this constitution they have authoritie by vertue of theyr ordination to that office, as have the Priests in popery: What great matter is it, if agreeing with them in so many severall duties of the same office, they should altogether differ from them in one? The Turkish and Heathenish priests at this day, although they differ very much both from those at Rome and these of England, yet notwithstanding are they Priests in a false office, as well as the other. Hitherto then hath ben showed that the Ministers of these assemblies are truly and fully called Priests. And Master W. himself who pleadeth theyr cause, yet cannot (you see) deny, but they agree in Name with the popish priesthood.

(d) In Section 6. and 7.

(e) In the answer to the 6. and 7. sections.

Now whereas he addeth that though theyr Priesthood agree in name, yet it differeth in nature and substance as much from the popish priesthood as light doth from darknes: it is as true as when he said (d) before, theyr priesthood was in substance the same with the office of the Pastor described in the word: that is, it is utterly untrue. Which although it be sufficiently proved (e) already, yet for more clearing of the truth and stopping of theyr mouths, it shalbe good here by way of comparison to set down the agreement of theyr with the popish priesthood on the one hand, and on the other the disagreement of them both from the Pastors office which Christ hath appoynted.

(f) Gen. 26. 18.

1 And first of all it would be knownen what the cause is why they retayne the same name, if they have not the same office with the popish priesthood? As also, if they have the same office with the Pastors described in the word, why then they have not also the same name? In the history of Isaac the Scripture recordeth (as a thing very godly and memorable) that (f) when he digged again the wells of water, which they had digged in the dayes of Abraham his father, and which

which the Philistines had stopped after the death of Abraham, he gave them the same names which his father had given them. If these men likewise have recovered again the Pastors office placed by the Apostles in the Primitive Churches, and since they have stopped by by the Romish Philistines: why do they not in like manner give it the (g) same name that our fathers the Apostles gave unto it? Are these men wiser then the Apostles of our Lord Jesus? or are they fathers in Christ more then the Apostles? or do they disdain to tread in the Apostles steps, as Isaac did in Abrahams? Again, let them tell us why they keep the name of the popish priesthood, if they have not still the same office? Have they not heard of the promise made by the Lord to his Church and people when he bringeth them from Idolatrous wapes (h) that he will take away the names of Baalim out of their mouth and that they shall no more be remembered by their names? Hath the Lord said it, and shall he not do it? or hath he promised, and shall he not accomplish it? How is it then that these men have the same name, if they have not the same office with the popish priesthood? Is it because they would manifest to the world, that as yet in their estate that promise belongeth not unto them? Then certainly as yet they are not the true ministers and Churches of Christ. Or is it because they would have all men know that as yet they (i) worship the Beast, and receive his mark and the print of his name? Then surely as yet they are false Ministers and Churches of Antichrist. Or finally, is it because they can well like of the (k) names of blasphemy written in the whores forehead, neither are afraid to partake in her sinnes? Then needs must they look to receive also of her plagues whose end is damnation: as the Scripture (l) witnesseth. This therefore first is a matter of great weight and consequence (howsoever they regard it) that in name they both agree with the Priests of Antichrist, and disagree with the Pastors of Jesus Christ. But we will proceed to compare them together in other things which themselves account of greater moment: as in (m) these which follow:

2 The office of the popish priesthood is such as before any receive it they must first be made Deacons by some Prelate: Such also is the office of Priesthood received and used in England. But such is not the Pastors office appointed by Christ: Eph. 4. 8. 11. 12. 1 Cor. 12. 28. Act. 14. 23. Tit. 1. 5. 6. 7. 8. 9. Rom. 12. 4. 5. 6. 7. 8.

(g) Eph. 4.
11. vwith
1 Cor. 4. 15

(h) Hos. 2.
17.
(i) Rev. 14. 9
11.
(k) Rev. 17.
3. and 18. 4.
(l) Rev. 17.
1. and 18. 4.
5. and 19. 2.

(m) For proof of these particulars following, vwherein the Popish and English priests are compared together, besides their constitution and practise (which alone were proof sufficient) see the Popes pontificall and Portuiss, and compare vwith them the English book of ordering Priests and Deacons, and their book of Common prayer: Also their Canons Articles, Instructions, &c.

3. The popish priests are capable of the offices of Archbishops, Lordbishops, Archdeacons, Suffraganes, Deanes, etc. retaining still the^r office of priesthood withall: So are the Priests of England. But so are not Pastors whom Christ hath given to his Church. 2 Cor. 6. 15. 16. 17. Rev. 14. 9. 10. 11. 12. Gal. 2. 18. Rom. 12. 7. Eph. 4. 11. 12. 1 Cor. 12. 5. 18. 28.

4. The popish priests map in the^r constitution (notwithstanding the^r ecclesiasticall office) take upon them civill offices and callings (as to be Justices of peace, County Palatine, Lord President, Lord Chaunceloz etc): and be honored likewise with the titles of Kings and Nobles (as Grace, Lord, Honour, Metropolitan, Primate etc): So is it also with the Priests of England in the^r constitution. But so is it not with the Pastors ordeyned by Christ in his Church: Luk. 12. 14. and 22. 25. 26. 1 Pet. 5. 3. Ioh. 5. 44. Rom. 12. 7. 2 Tim. 2. 4.

5. The popish priests in the^r constitution are inferior offices to Archbishops, Lordbishops, Archdeacons etc. So are also the Priests of England. But so are not Pastors in the constitution and Churches of Christ. Ephes. 4. 11. 12. Rom. 12. 7. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Act. 14. 23. and 20. 17. 28.

6. The popish priests must be ordeyned to the^r office by a Lordbishop or his Suffragane: So must also the Priests of England. But so map not the Pastors of the Churches of Christ: but ept^r by the Eldership or (at the Churches first growing into order, when yet they have not Elders) by some of the fittest members, in the Churches name and by the Churches authority appoynted therevnto: 1 Tim. 4. 14. Num. 8. 10.

7. The popish priests at the^r ordination must be presented to the Lordbishop by an Archdeacon or his deputy, using also these words of presentation, Reverend father, I present these men vnto you to be admitted to the order of Priesthood: So likewise must the Priests of England be presented. But so map not the Pastors appoynted by Christ: Rev. 14. 9. 11. 12. 2 Cor. 6. 14. 15. 16. 17.

8. The popish priests must be ordeyned to the^r office according to the^r pontificall devised by themselves: In like manner must the priests of England be ordeyned to the^r office according to the^r pontificall, that is, according to the^r book of ordering Priests and Deacons, of which themselves ⁽ⁿ⁾ say, It is nothing els but a thing word for word drawn out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively. But so map not any be ordeyned to the Pastors office:

(n) Admō.
to Parl. se-
cōd becarise:
62. 14.

office : but onely according to the Testament of Christ. Ioh. 10.1.2.7. Act. 14.23. 1 Tim 3.10 15. and 4.14. Hebr. 5.4. Rev. 22. 18. 19.

9 The popish priests at thei^r ordination must kneel vpon thei^r knees at the feet of the Lordbishop that ordeyneth them, and he must say vnto them (though blasphemously) Receyve the holy Ghost, whose sinnes you forgive they are forgiven, and whose sinnes you retayne they are retayned: So must the Priests of England likewise be ordeyned, humbly kneeling at the Brelates feet, and with the same blasphemous words spoken vnto them by the Brelate. But so may not the Pastors of Christ be ordeyned. Rev. 14.9.10.11. 1 Cor. 12.4. 5.6.7. &c. Ioh. 20.22. 23. Esa. 42.8. with 2 Thes. 2.2.3.4.

10 The popish priests are not ordeyned in and before the Congregation where they are to have charge and minister, but in the metropolitane or Cathedrall citties, or at some of the Brelates pallaces, or where els he pleaseth to give orders (as they call it) sometymes 40. or 50. or 60. miles from the place where they are to minister: So are the Priests of England. But not the Pastors of the Churches of Christ: For they are and must be ordeyned in the face and presence of the Congregation whereof they are chosen Pastors. Act. 14. 23. and 6. 2. 3. 5. 6. and 1.15. Numb. 8. 9. 10.

11 The popish priests are taken and ordeyned without fasting and prayer of the Congregation where they are to minister: So are the Priests of England. But Pastors not so: Act. 14.23. and 13. 3.

12 The popish priests taking charge of soules, are not elected by the Congregation whereof they are to take charge, but are presented by a Parrone to the Lordbishop to be instituted and inducted into a benefice, being Deacons or Priest before, so made by the Brelates: Thus also are the Priests of England. Whereas contrariwise the Pastors of Christ are elected by free and voluntarie choise of the Church whereof they are to be overseers. Act. 14.23. and 6. 2. 3. 5. 2 Cor. 8.19. Numb. 8. 9. Ezech. 33.2.

13 The refusall of the whole parish cannot debar a popish priest from having charge of thei^r soules, when he is presented by the Parrone and instituted by the Brelate: Neither can it the Priests in the parishes of England. But so it is not with the Pastors and Churches of Christ. Act. 14.23. and 6. 2. 3. 5. 2 Cor. 8.19.

14 The popish priests may at thei^r pleasure without consent

of the people resigne or give over theſe benefices, and commonly betake themſelves to ſome other of greater value: So may alſo the Priests of England. But Paſtors may not give over or leav the flock over which the holy Ghost by the Churches calling hath made them overſeers, except it be with conſent of the Church and for ſuch cauſe as is warranted by the ſayd holy Ghost in the written word. Act. 20. 28. with 14. 23. Col. 4. 17. Rom. 12. 7. 1 Pet. 5. 1. 2. 3. 4. Eſa. 62. 6. 7. Ezech. 3. 26. 27. with 33. 22. Numb. 8. 25.

15. One popiſh prieſt in theſe conſtitution may and doth take the charge and commoditie of many pariſhes and benefices at once: So alſo may the Priests of England. Whereas Paſtors have but one onely flock depending vpon them, whereunto theſe muſt attend with all faithfull diligence: 1 Pet. 5. 2. 3. Act. 14. 23. and 20. 28. Rom. 12. 3—7. Tit. 1. 5. 1 Theſ. 5. 12. 13. 14. Hebr. 13. 17. Ezech. 34. Cap.

16. The popiſh prieſts wait not the Churches calling to the miniſterie, but ſeek and make ſuite to ſome Biſhop to be ordeined Priests, giving money alſo for theſe letters of orders: So do alſo the Priests of England. But ſo do not Paſtors: but ſtay till the Lord by his Church call them to that office. Hebr. 5. 4. Act. 20. 28. with 14. 23. Eſa. 62. 6. 7. Ezech. 33. 2. with Ier. 23. 21. and 2 Chron. 13. 9.

17. The popiſh prieſts are ordeined to theſe office though theſe have no flock to attend vpon: Yea commonly 20. or 30. of them are ordeined at once, whereof no one is called to any particular congregation, but theſe muſt afterward (like maſterleſſe men) ſeek and ſue for places where to be employed: So is it alſo with the Priests of England. Whereas Paſtors are alwayes ordeined to the attendance of a certayne particular Church for the worke of the Miniſterie thereon: Act. 14. 23. and 20. 28. Tit. 1. 5. 1 Pet. 5. 2. Rev. 1. 20.

18. Such be popiſh prieſts as have cure of ſoules among them as are not at all able to preach the word: Such be alſo Biſhops and have charge of ſoules in England. But none ſuch be Paſtors, but theſe onely that being apt to teach are lawfully called to that office. 1 Tim. 3. 2. Ephes. 4. 8. 11. 12. Tit. 1. 7. 9. Ioh. 10. 1—5. Num. 16. 5. 40.

19. Of the popiſh prieſts that can preach it is required, that beſides ordination to theſe office theſe have ſpeciall licence from the Biſhops to preach: So is it alſo required of the Priests of England. But not of the Paſtors of Chriſt. Act. 20. 28. 1 Cor. 7. 23. and 9. 16. and 12. 5. 28. Ephes. 4. 11. Rev. 14. 9—12. The

20 The popish priests are subject to be silenced, suspended, deprived, degraded by the Prelates: So are also the priests of England. But not Pastors: Rev. 2. 1. and 14. 9. 12. 2 Tim. 4. 1. 2. Esa. 62. 1. 6. 7. Zach. 11. 17. Ier. 48. 10. 1 Cor. 9. 16. and 12. 28. Act. 4. 19. 20. and 20. 28.

21 The popish priests at the institution must swear to performe Canonically obedience to the Prelates the Ordinarie: So must the Priests of England. But not Pastors: 1 Cor. 12. 5. 1 Pet. 5. 1. 2. 3. 4. Rev. 2. 1. and 14. 9. 12. Act. 5. 29. 31. Ioh. 15. 14. Rom. 6. 16. 2 Cor. 6. 14. 15. 16.

22 The popish priests are tyed to a book of stinted prayers and a prescript order devised by man, for the worship and ministracion: So likewise are the Priests of England bound to a prescript order of service and book of Common prayer taken out of the Popes portuys. Whereas the Pastors of the Churches of Christ are free to use the gifts receyved from Christ for the work of his Ministry, being tyed thereto to no inventions of men, but onely to the rule and order which Christ in his word hath appoynted thereunto: Ephes. 4. 8. 11. 12. 1 Cor. 12. 4. 5. 6. 7. 8. 11. Exod. 30. 9. with Psal. 141. 2. & Rev. 8. 3. Esa. 29. 13. Mat. 15. 9. 1 Pet. 4. 10. 11. 2 Tim. 1. 6. 7. Rom. 8. 26. Ioh. 4. 24. 1 Tim. 3. 15. and 6. 13. 14. with Gal. 3. 15. 2 Tim. 3. 16. 17. Rev. 22. 18. 19.

23 The popish priests are bound in that office to performe such actions as Christ never appoynted for the work of his ministry, as to Church women, to bury the dead, to solemnize mariages etc. So are the Priests of England. But so are not Pastors Eph. 4. 11. 12. Rom. 12. 7. 8. 1 Tim. 3. 15. and 5. 17. and 2 Tim. 3. 16. 17. Rev. 22. 18. 19.

24 The popish priests be not of like and equall power degree and authoritie among themselves, but are some of them inferior to other hereto, as Parsons to Archdeacons, Archdeacons to Lordbishops, Lordbishops to Archbishops: So is it with the Priests of England. But not with Pastors: For they have all of them like and equall power degree and authoritie under Christ the onely Archbishop and great shepard of the sheep. 1 Pet. 5. 3. 4. and 2. 25. Luk. 22. 24. 25. 26. Rev. 1. 20. Ephes. 4. 11. 12. Act. 20. 28. Heb. 13. 17. 20.

25 The popish priests together with the people stand subject to the ecclesiasticall courts, Canons, citations, excommunications, absolutions, and other the like jurisdiction of the Prelates and the Officials: So stand also the priests of England and the people. But so stand not the Pastors and Churches of Christ: Rev. 14. 4. 9. 12. Mat. 6. 24. and 28. 20. Ioh. 3. 35. 36. and 10. 4. 5. Ge. 49. 10. Esa. 33. 22. Iam. 4. 12. Heb. 3. 1. 2. 3.

26 The popish priests have ioynd with them in theyr charge Churchwardens and Aldermen which are sworne to present to the Ordinarie court as also to his Chauncelors and Commissioners courts all such offences, faults and defaults as be committed among them against the Prelates Articles and Injunctions: So is it also with the Priests of England. But not with the Pastors of the Churches of Christ: Wherein they are not onely freed from all Antichristian bondage, but have also ioynd with them Teachers and Elders for the instruction, oversight, and guidance of the Church according to the ordinances of Jesus Christ, and no other. 1 Tim. 5. 17. and 6. 13. 14. Rom. 12. 7. 8. Eph. 4. 11. 12. 1 Cor. 12. 5. 28. and 14. 37. Act. 15. 2. 4. 6. 22. 23. and 20. 17. 28. 1 Pet. 5. 1. 2. 3. Matt. 28. 20.

27 The popish priests with theyr Churchwardens and people have not the power of Christ to cast out any from among them, neyther have in this or any thing els in theyr constitution the keyes of the kingdome of heaven to open and shut, to bind and loose, to remit and retayne according to the word and ordinance of Jesus Christ: but the chief ecclesiasticall power and authoritie among them is in the hands of the Prelates and theyr Chauncelors Archdeacons and Officials, to be administred according to theyr Canons and constitutions, as before is said: So is it also with the Priests Churchwardens and people of England. But contrarily with the Pastors Elders and people of the Churches of Christ: Mar. 16. 16. 19. with 18. 17. 18. 1 Cor. 5. 4. 5. and 2 Cor. 2. 6. 7. 8. and 10. 4. 5. 6. Psal. 149. 9. Numb. 5. 2. 3. 1 Thes. 5. 12. 14. 2 Thes. 3. 6. 14. 15. Eph. 4. 11. 12. 1 Tim. 5. 17. Act. 20. 28. Rom. 16. 17. Rev. 19. 14. 15. 2 Cor. 6. 14. 15. 16.

28 The popish priests must be discerned from the other people by Surplice, tippet, square cap, etc. So must also the priests of England. But not pastors: Esa. 30. 22. and 52. 11. 2 Cor. 6. 17. Rev. 18. 4. 1 Tim. 3. 2. and 4. 12. 16. Num. 15. 39.

29 The popish priests by vertue of theyr ordination to that office are capable of induction and institution to any benefice whereto they are presented, to receyve the tithes, gleaves, churchmes, oblations, and such like maintenance belonging thereunto: So are also the Priests of England. But so are not any by vertue of ordination to the Pastors office: neyther is the Pastors maintenance to be by tithes or any other Jewish or popish maner, but onely of the Gospell, as Christ hath ordeyned: 1 Cor. 9. 14 Gal. 6. 6. Rom. 15. 27. 1 Thes. 5. 12. 13. with Heb. 7. 5. 12. Col. 2. 17.

30 The popish priesthood was never appointed by Christ, but is a (o) new ministry devised by man, even the man of sinne, both in the office, entrance, administration, and maintenance thereof: Such is also the Priesthood of England. Whereas as the Pastors (p) office, (q) entrance, (r) administration, and (s) maintenance is not any invention of man, but the appointment of Christ sett downe in his word. (p) Ephes. 4. 11. Rom. 12. 8. (q) Act. 14. 23. and 6. 2. 3. 5. Numb. 8. 9. 10. Heb. 5. 4. 1 Tim. 3. cap. and 4. 14. Col. 4. 17. (r) 2 Tim. 3. 16. 17. Ephes. 4. 8. 12. Ro. 12. 8. 1 Tim. 3. 15. and 5. 17. 21. and 6. 3. 13. 14. Tit. 1. 7. 9. Act. 15. 6. 22. and 20. 28. 1 Thes. 5. 12. 13. 14. 1 Pet. 5. 2. 3. 1 Cor. 4. 1. 2. Gal. 1. 8. 9. (s) 1 Cor. 9. 14. Gal. 6. 6. 1 Tim. 5. 17. 18. 1 Thes. 5. 12. 13.

(o) See 2 Thes. 2. 3. 4. 8. Rev. 9. 3 and 13. 16. 17. and 14. 8. 9. 10. 11. and 17. 1--5. and 18. 11.

31 The popish priesthood is such both in the office, entrance, administration, and maintenance, as (t) Princes and Magistrates may and ought by the authority to abolish it out of the dominions: Such is also the Priesthood of England in all those particulars. But such is not the Pastors place and function: Ephes. 4. 11. 12. 13. 1 Cor. 12. 4. 5. 28. Rom. 12. 8. and 13. 3. Heb. 12. 28. 1 Tim. 2. 2. and 5. 17. and 6. 13. 14. 15.

(t) Rev. 17. 16. 1. King. 23. 5. &c. Deut. 12. 2. 3. 4. 1 Tim. 2. 2. Psal. 72. 1. &c. Rom. 14. 4.

32 The popish priesthood is such in all the particulars aforesaid, as the Lord Jesus will (v) consume with the brightness of his appearing in the light and power of his Gospel before his second coming: Such is also the Priesthood of England. Whereas on the contrary the Pastors office and function is to continue to the end of the world, even till we all meet together in the unity of faith and acknowledgment of the Sonne of God, to a perfect man, unto the measure of the stature of the fulnes of Christ: Ephes. 4. 11. 12. 13. Rom. 12. 5. 8. Heb. 12. 28. 5. 20. 1 Tim. 3. cap. and Math. 28. 17. and 6. 13. 14.

(v) 2 Thes. 2. 8. Rev. 14. 6. 7. 8. and 17. 1. and 18. 20--23. with 1er. 51. 60--64. Rev. 19. sup.

33 Finally (therefore) the popish priesthood is such as (vv) none may have any spirituall communion therewith, but all ought to forsake and depart from it, though all Princes under heavens should commaund the contrary: Such is also the priesthood of England. Whereas on the other side the Pastors function is such as is not to be left but to be ioynd unto in the service of God, notwithstanding the prohibition of Princes or any other whomsoever to the contrary: Eph. 4. 11. 12. 1 Tim. 5. 17. and 6. 13. 14. 15. Rom. 12. 4--8. 1 Cor. 12. 5. 28. and 14. 37. Mat. 28. 20.

(vv) Ioh. 10. 5. Rev. 9. 3. ad 14. 9. 10. 11. and 18. 4. Amos. 4. 4. 5. and 5. 5. Num. 16. 24. 26. Mat. 7. 15. Psal. 119. 113. 128. 2 Cor. 6. 14--17.

Whitherto then have we seen both the agreement of the Priesthood of England with the popish, and how both of them disagree

disagree from the Pastors office appoynted by Christ. Neither should we make an end, if we would compare them together in all things, or dilate at large these particulars aforesaid. This may suffice to show how untrue it is which Mr D. affirmeth, saying theyr Priesthood differeth in nature and substance as much from the popish Priesthood as light doth from darknes, and, that it is the same in substance with the Pastors office described in the word. Let him that readeth consider what hath ben said: and then iudge righteous iudgment. Now to proceed, thus it followeth in his writing:

¶ Mr H. his letter. Section, 9.

VVE have seen how well our Law agreeth with the law of God in the substance of the Ministers office: Let vs consider how like they are in the maner of his outward calling vnto his office. The word requireth that he onely should be called to the Ministry, that is a man of vnblameable life: If it would please you to peruse the book of ordering Deacons and Priests, you shall fynd it requireth the same. The word requireth that he should be apt to teach: So doth our Law. The word requireth that before he minister he should be approved: Our law commaundeth that before he be admitted, he be by such as are learned examined what gifts he hath and ability to teach, and by the people what his conversation hath ben. The word prescribeth that the people and flock should approve of and choose theyr Minister: Our Law commaundeth that none should be admitted to that office but in a solemne assembly, and that liberty should be graunted to any in the congregation to object whatsoever iust impediment that they shall know against him. The word requireth that by the imposition of the hands of the Eldership with solemne prayers, the Minister should be ordeyned and as it were consecrated to that holy office: Our law requireth the very same. In deed I confesse that there is great want in our Church in the due execution of these things: but that is the fault of the men, not of the calling. And therefore to your reason that is brought to prove vs Antichristian vsurpers, because we have no other office in the Church but that which the Law alloweth, you see I may truly and sufficiently answer that although we had no other, yet have we that in substance which the word prescribeth.

Answer to Section, 9.

Neither by that which hath ben said we have seen such an agreement of theyr Priesthood and Law thereof with the popish Law and priesthood, and such a disagreement of them both from the Law of God and Pastors office prescribed therein, as it can not but be discerned of all (whose eyes are not blinded) that both the Pastors office differeth as much from theyr priesthood as light doth from darknes, and that theyr Priesthood in nature and substance agreeth with the popish as daughters of one mother and fethers of one and the same wing.

Now whereas in the next place Mr D. cometh to their outward calling to that office of Priesthood, and therein referreth
vs to

vs to the² book of ordering Priests ad Deacons, that we might peruse and so compare together the² law with the Law of God: it is straunge to see how they do the² selves discover the² owne shame, even when they labour most to hide it. For if any would go about to lay open the filthyness of the² abominations which in the calling to the² ministry they have taken out of the whores cup of Babylon, it can no way better be done, then by comparing that book of the²rs (whereto he referreth vs) with the book and Law of God on the one hand, and with the Popes pontificall on the other. Evidence whereof we have seen sufficient in the comparison handled before, and need not repeat it. Yea the² own consciences are so convinced herein as themselves have confessed and published it (in admonition to the Parliament) that (x) the² Pontificall (thus they call the² book) whereby they consecrate Bishops and make Ministers and Deacons is nothing els but a thing word for word drawn out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively. And moreover, that (y) they haue an Antichristian Hierarchie and popish ordering of Ministers, straunge from the word of God and the vse of all well reformed Churches in the world.

* Pag. 100.
Sec.

(x) Admon
to Parl. 2 tie
arise: sect.
14.

(y) In the
same book:
sect. 20.

Let these things then be layd together, ad well weighed. Now they would perswade vs that the² calling to the Ministry is according to the Law of God: Heretofore they published (as the truth is) that they have a popish ordering of ministers straunge from the word of God. Now they would beare vs in hand that they have the substance of a true calling according to the ordinance of Christ: Heretofore they said (and truly) that the² making of Ministers is taken out of the Popes pontificall wherein he shewes himself to be Antichrist most lively. Is it not lamentable to see these men thus turne the truth of God into a ly? as if Antichrists apostasy were now suddenly become Gods ordinance, or the Popes pontificall were all one with the Testament of Jesus Christ? Besides this is it not straunge that in this very letter Mr D. should so forget ad contradict himself, as here to say the² Law agreeth with the Law of God as touching the substance of a true calling to the Ministry: ad yet (z) afterward accounting right ordination to be a substantiall part of true calling, to affirme that the power of ordination is by act of Parliament committed to the Prelates, and that by the Law of God the Prelates are not capable of that power and authority? Is it possible to make these things accord together?

(z) Section.
10.

But because they feare not to deale thus doubly in the matters of God: Let vs (besides that which hath ben sayd) pet a litle moze examine theyr maner of calling to the Ministry, even by that book of theyrs which he would have vs peruse as being agreable to the Law of God: and see if God do not by themselves uncover theyr nakednes, and make his truth (which they would hinder, pet) moze abound throught theyr vnttruth vnto his glory. It were long to stand vpon all the particulars which out of that book to this end might be alleged: and this wryting is already much langer then at first I purposed. I will therefore but gibe a tast of some, by which you may perceyve what smack the rest have.

* The forme
and maner
of making
and conse-
crating Bish-
shops, Priests,
Deacons.

And first the very * title of the book (as a mark in the forehead) evidently sheweth the unlawfulness both of theyr office, and of theyr entrance into it. It is called thus, The forme and maner of making and consecrating Bishops, Priests, and Deacons. Now if these offices, and this maner of entrance were appoynted in the Testament of Christ: what need or vse were there of this book and forme of theyrs? But because they follow not the book of God and the forme prescribed by Christ, therefore have they framed to themselves this book and forme out of the Popes pontificall, and termed it as aforesayd.

(a) A. 6. 2.
Rom. 12. 8.
I Cor. 12. 28.
and 16. 1.
compared
with Ephes.
4. 11. 12.

Now as is the title, so be also the contents of that book. By it as likewise by theyr practise it appeareth, that theyr first office of Ministry is the Deaconship (not that auncient office of Deacons appoynted by Christ, but) a meer invention of mans brayne and Antichristian. For first that office is not imploied (according to (a) Christs ordinance) in gathering and distributing the Churches benevolence: but contrary to the word of God, in reading theyr books of common prayer and Homilies, in administering Baptisme, assisting the Priest in divine service, and (with the Prelates licence) in preaching the word. Secondly, at theyr entrance and calling into that office, they must be presented by an Archdeacon (an Antichristian officer) or his deputy. Thirdly they must promise reverend obedience to theyr Ordinary and other chief Ministers of the Church, that is to the Lordbishop of the Dioces, to the Archbishop, Archdeacon, Chauncelor, Commissary, and the rest of that sort (whose offices also are Antichristian). Fourthly they must be ordeyned by a Lordbishop or his Suffragane, whose office likewise is of Antichrist. Fifthly, they must receyve the Communion with the Lordbishop that day they are ordered. And thus must they testify that they are of the

of the same faith and body with the Bishops, who are known to be deadly enemies of the truth and persecutors of the people of God. Sixthly, in stead of true prayer there must be sayd or sung the Letany and Suffrages, with the Communion of the Day and a number of Collects and stinted prayers, borrowed from the Papists. Finally there must be read a Gospel and Epistle (as they call theyr shredding of the Scripture): in which they abuse and pervert the word of God, falsely fathering vpon the Apostles an office of Deaconship which they never ordeyned: that is, a Deaconry whose duties they assigne to be, to read publike prayer, to baptize, to assist the Priest in diuine service, and to preach, being licensed therevnto: Whereas neyther in the Apostles example nor doctrine any such duties are layd vpon the Deacons, but such as are directly (b) opposed to the Ministry of the word and prayer, that is, the having charge of the poore and Church treasure. Besides that into that office of Deacons prescribed by the Apostles there is no such entrance as is aforesayd, but a lawfull choyse and calling of a true Church according to the word of God: as is recorded in the election of Deacons mentioned in the (c) Acts of the Apostles and in other Scriptures. And thus for theyr first office of Ministry it is manifest, that neyther the office nor entrance into it is agreeable to the Law of God. Which themselves also have seen and published heretofore: Affirming that (d) theyr Deaconship is a meer humane institution, a degree to the Priesthood, and nothing like the ordinance of God, that (e) though the Name of Deacons be remayning among them, yet the office is fowly perverted and turned vpside down: finally, that (f) it is manifestly contrary to the word of God.

Neyther is theyr calling and entrance to theyr next office of Ministry, that is, to theyr Priesthood, any better. For (as appeareth both by theyr book and practise) afoze they can be Priests, they must first be Deacons or half Priests: that is, they must be ordeyned by a Bishop according to theyr book to the false Antichristian office aforesayd. For by theyr Law it is the first step to the Ministry, or rather a meer order of Priesthood: as (g) themselves also have confessed heretofore. 2 When in this Deaconship they must serue a yeare, vnles it seem otherwise to theyr Ordinary. 3 After a yeares prentiship thereyn, when the Bishop theyr Ordinary giveth Orders agayne, they may be made full Priests: but it must be, of a Lordbishop or his Suffragane which are Antichristian offices. 4 They

(b) Aa. 6.2.
3.4.
Rom. 12.8.

(c) Aa. 6.2
3.5.6.
I Tim. 4.8.9
10.
I Cor. 12.28
vvith 2 Cor.
8. 19.

(d) Defence
of Eccles.
discip. p. 02.
(e) Admon.
to Parle. first
treatise.

(f) Defence
of godly mi-
nist. p. 108.

(g) Admon.
to Parliam.

(h) As namely, Ioh. 10. 1. 16. and 20. 21. 22. 23. Mat. 28. 18. 19. 20. A. 4. 6. 2. 6. and 20. 17. 27. 28. 29. 30. 1 Tim. 3. ca.

(i) Admon. to Parl. 2. treatise: sec. 21.

must be presented to the Prelate by an Archdeacon or his Deputy to be admitted to the Order of Priesthood. 5. They must promise (as before the Deacons did) reverently to obey the Ordinary and other chief Ministers of the Church, that is, the Prelates and their Officers. 6. At their Ordination must be read over a certayne of words of exhortation, of collects and stinted prayers, with a Gospel and Epistle prescribed in the book: wherein againe they abuse and pervert the Scriptures, as before they did about the Deaconship: For they are so blind, as they then read such (h) Scriptures for their Gospels and Epistles as most plainly condemne this their manner of entrance and calling. 7. After this, there must be said or sung, Come holy Ghost &c. And sure they had need desire the holy Ghost to come vpon them and show them a better way: For now doubtles he is not present with them at such profanation of Gods name, word, and ordinance, as is among them. 8. When all is said and sung that is appointed, till it come to the Ordering of the new priests, then must they that are to be made Priests humbly kneel vpon their knees at the feet of the Lordbishop. 9. And he with the Priests present lay their hands severally vpon the head of every one that receiveth Orders. 10. And then the Lordbishop saith to every of them (but not without blasphemy) Receyve the holy Ghost: whose sinnes thou doest forgive they are forgiven, and whose sinnes thou doest retayne, they are retayned. Wherevpon some of themselves seeing the impiety hereof, have published that (i) the Prelates take vpon them blasphemously, having neyther promise nor commaundement, to say to their new creatures (so they call them) Receyve the holy Ghost: as though the holy Ghost were in their power to give without varrant at their pleasure. 11. Being thus made Priests, when they enter into a benefice, it must be by presentation of the patron of the benefice, and by institution of the Lordbishop of the Dioces. 12. And then moreover must they swear to keepe Canonically obedience to the Lordbishop their ordinary and the rest of that rable.

Thus do themselves and their ministry stand subiect to the Prelates and to their Antichristian courts and iurisdiction: divers particulars whereof have before often ben mentioned. And this is their manner of outvard calling vnto their office of ministry, called the Priesthood. Yet have I not here related all the straunge, ridiculous, and abhominable things, used at their entrance into these offices: neyther have I spoken at al of

at all of the^r consecration of Archbishops and Lordbishops, prescribed also in that book wherunto Mr D. referreth vs. It would grieve any Christian heart to wade through such filthy m^r. And these few things are now (yea to many) to show how contrary that the^r book and maner of outward calling to the Ministry is to the Book and Law of God.

Now further it is to be m^rded, that Mr D. tels you not a word of these and such like abominations vled at the^r entrance to the ministry: but with much colourable perswasion laboureth to cast a mist before your eyes, that you might not perceyve the Antichristian wickednes of the^r estate. Marke the particulars he noteth here, ad see how subtilly he would rarye away the matter: not onely passing over the imppetres aforesayd and such like wherewith the^r book and practise aboundeth: but in those things also which he mentioneth, vnder the colour of this, that he sayth theyr book requireth men of v^rblameable life, and aptnes to teach, to be examined, and admitted in a solemne assembly, would rober and hide the^r receyving and retayning of men in the Ministry, which be of most wicked and shameles life, others also that are no more able to preach then (k) Idols, which have a mouth and speak not: whose examination it may be is soone posted over, if they can bring with them a dish of apples well fild with gold angels, or some such ready answer to satisfy the B^relate, and his Lordships Examiner and other hungry officers. And commonly in the^r examination of the best learned, it is but to know if he can answer a question or two in the Latin tounge: and to see for such and the rest the^r letters testimoniall, which it may be are from some that are as ignorant and prophane as any of themselves. Is this to follow the (i) rule

(k) Psal 115
5. vwith
zach. 11.17.

(l) 1 Tim. 3.
10.

of the Apostles, Let them first be proved, then let them minister, if they be found blameles? Is this to make (m) tryall of his gifts and life so as behoveth them to do, that committ the^r soules to his watch and instructiō? Or is this like the (n) testimonyp that the Church gave to Barsabas, Silas, ad Timothy? Or is it like to the (o) diligent search and consideration enioyned by the Apostles and practised by the Church in the choyse of the Deacons? How much more of the Bishops ad Elders?

(m) 1 Tim. 3.2-7. vwith
Heb. 13.17.
(n) Act. 15.
22 26.32.
and 16.2.3.
(o) Act. 6.3
5. 1 Tim. 3.
cap. vwith
Tit. 1. 5-9.

But the^r Law (he saith) commaundeth that none should be admitted to the office but in a solemne assembly, and that liberty should be graunted to any in Congregation to object vwhatsoever iust impediment they know against him: Well, yet let him tell vs, what the people of

Notwich when they stād gazing vpo the Prelate ad his Archdeaco at his givng Orders, what the conversation is of those that be ordered, wherof one comes out of Suffolke, another out of Lincolneshire, a third from Cambridge, another from Oxford, others from Surrey, Kēt etc. Whom perhaps they never saw nor heard of afore, and it may be never after? Let him also tell vs if the Prelates do not oftē tymes make priests in theyr private chappels, yea ad in theyr closets too: ad whether these be not Priests by the Law, as well as the rest among them? Now then where is the solempne assembly ad Congregation he speaketh of: vnles he vnderstand it of the Prelates officers ad seruitors, who commonly are as wicked and irreligious as theyr Lord and Master? Doth Mr D. write this as of sincerity, as of God, in the sight of God, as he professed in the entrance of his letter? Or doth he not rather go about to deceyph the Reader and darken the truth, when thus colourably he would beare vs in hand that the Law of God, which prescribeth that the Church and flock should approve and choose their own Minister, is observed among them? And yet further lett him aunswer, whether they be not commonly made Priests at theyr own suite, without any people to attend vpon, much lesse to approue and choose them? Yea, whether often it be not so, as the people where they are to minister never saw them befoze, till they come vpon them with the Patrones presentation and the Prelates induction to the benefice? Which when they bring, the people are most that can do least, even iust nothing at all: For priests they must and will be there, whether the people will or not. Is this to haue the Churches choyse and approbatton? Is this to follow the Law of GOD and to haue that in substance which the word prescribeth: as here Mr D. pretendeth they haue?

(p) section,
10.

But aboue all, it is most straunge that he would perswade vs theyr law requireth theyr Ministers to be ordeyned by imposition of hands of the Eldership: when all the world knoweth that they imprison, banish, and persecute to death the poore Christians in the Land which follow that rule of God in theyr iudgment and practise. Yea and Mr D. himself (2) afterward in this letter confesseth, both that the power of ordination among them is by law committed to the Prelates, and that by the Law of God the Prelates are not capable of it. Now then possibly can this be true which here he saith, that theyr Law requireth ordination to be done by imposition of the hands of the Eldership, as the law of God doth? These must needs be contray

contradictory the one to the other. But to proceed, if it were so as here he pretendeth, why then hath he with the rest of the forward preachers and people so often sued to the Parliament for an Eldership (consisting of Pastors, Teachers, and Elders) in every Church, if already they enjoy it? Do they sue for that they have? that were a mockery. Or doth not the Law expressly requier that (q) imposition of hands among them be done by a Lordbishop or his Suffragane with the Archdeacon and other Priests present? And are these now of late come to be an Eldership? How is it then that the Prelates and their followers have heretofore (r) written, that in the Apostles time there were Elders in every Church, but now it ought not so to be? And that the seekers of Reformation have (s) published, that not onely the office of Elders but their Name also is out of this English Church utterly removed, and that in stead of them in every Church the Pope hath brought in and they in England yet mainteyne the Lordship of one man over many Churches, yea over sundry shires: Which Lordbishops being not able (as the Elders) to execute their offices in their own persons without substitutes, have therefore their vnder officers, as Suffraganes, Chauncelors, Archdeacons, Officials, Commissaryes, and such like. Also, that they with their Canons and Courts are drawn out of the Popes shop, and take upon them which is most horrible the rule of Gods Church, thrusting away most sacrilegiously that order which Christ hath left in his Church and which the Primitive Church hath vsed, yea robbing the Church of lawfull Pastors, Elders, and Deacons. Thus and much more have themselves written heretofore. Yet see how now Mr H. would perswade us they have the Eldership prescribed in the word: And, that vywhereas there is want of due execution of such things in their Church as the Law of God commaundeth, that is the fault of the men, not of the calling. As if the kinnies of Antichrist were now become the Eldership ordeigned by Christ? And the Archbishops, Lordbishops, Archdeacons, with their other priests and Officers whom the Apostles never knew, were to be accounted those Elders whom the Apostles planted in the Primitive Churches?

Those Elders had a (t) lawfull calling of a true Church, to a (v) true office ordeigned by Christ, which also they were bound to (vv) administer according to the word of God, in the Church whereof and whereto they were called: These Prelates and Priests (as hath ben proved) have an

(q) Book of ordering. Priests: Also their Canons

(r) D. vvhing last book. pag. 638. 639

(s) Admon. to Parl. first and second treatise.

(t) A & 14. 23. Heb. 5. 4. Tit. 1. 5. vvvith A & 6. 2. 3. 5. 1. Tim. 4. 14. Num. 8. 9. 10. 2 Cor. 8. 19.

(v) 1 Tim. 5. 17. 1 Cor. 12. 28. A & 20. 17. 28. Rom. 12. 5. 7. 8.

(vv) 2 Tim. 3. 16. 17. 1 Pet. 5. 1. 2. 3. 1 Tim. 3. 15. and 5. 17. 14. 6. 13. 14. Tit. 1. 7. 9. Act. 15. 0. 22. 23. 24. 20. 17. 28.

vnlawfull calling in a false Church, is a false office: neuer set by Christ in his Church, which also they are bound to administer according to the popish Canons, Articles, and Instructions: besides that many of them have Lordship ouer many Churches and sundry shires.

(x) 1 Thes.

5. 12. 13. 14.

Act. 20. 17.

28. Iam. 5. 14.

1 Pet. 5. 1. 2.

3. Heb. 13. 7.

17. 24.

(y) 2 Cor. 6.

14. 15. 16.

(z) Theyr

Canons, p̄-

tificall, and

constitution

show it.

(a) 1 Tim. 5.

17. 19. vwith

6. 13. 14. Ro.

13. 4. 8.

Act. 14. 23.

and 20. 17.

28. vwith

Ephes. 4. 11.

12. 13. Rev. 2.

25. Heb. 12.

28. Mar. 28.

20.

(b) 2 Thes.

2. 3. 8. vwith

Rev. 14. 6. 7.

8. and 17. 1.

and 18. 20.

21. and 19.

Cap. vwith

Ier. 51.

60. 64.

Those Elders performed the office in the (x) own persons: These Brelates and Priests have the (y) substitutes, Vicars, and vnder officers.

Those Elders were in (y) no office belonging to Antichrist: These Brelates and Priests have the (z) verry offices without which no Church of Antichrist (pretending to be Christs) can be absolute and complete in all the Canonickall functions of Antichrists ministry and government.

Those Elders had offices which must (a) continue to the end of the world: yea even then, when Antichrist in all the partes offices and power of his Ministry and religion shall be consumed by the Gospell of Iesus Christ: These Brelates and Priests have such offices as till they be abolished, all the offices of Antichrists Hierarchie are not destroyed: Which the (b) Scripture testifieth shall come to passe by the Spirit of the Lords mouth in the light and power of his Gospell.

To conclude then, these Brelates and Priests are as vnlike to those Elders, as darknes is to light, and the forgeries of Antichrist to the ordinances of Iesus Christ. Where then is the imposition of hands of the Eldership which Mr D. would make vs beleue they Ministers have? Or is the want now among them not of the offices of Elders, but only of vpright Dealers therein, as here he would perswade? Thus then you see that theyr Ministers having no other office nor calling then the Law alloweth, have not at all the substance of the office or calling of Ministers which the vword prescribeth, whatsoever colour he pretend to the contrary.

And yet (I pray you) what hath he said more for the manner of calling to theyr Priesthood, then may be alledged for the popish priests? For the Popes pontificall (out of which theyr book is drawen) requireth the same things at the entrance to the priesthood, which Mr D. alledgeth theyr book doth: As, that they be of vnblameable life, apt to teach, examined, allowed, ordered in a solemne assembly, and such like. Yet I trow Mr D. will not conclude, that the popish priests have therefore the substance eyther of a true office or of a true calling to the Ministry. Or if he should, yet will the consequence neuer be proved eyther for those Priests or for theyr own.

Neither

Neither let any think it straunge, that theyr booke and pontificall should have some things that the Law of God hath, and yet that this should nothing help them for having a true calling to the Ministry. In the prophery of Daniel we read, that (c) when king Belshazar made a great feast to his Princes, he commaunded that the golden and siluer vessels that were taken out of the Temple of the Lords house at Ierusalem should be brought, and the king and his Princes, his wines and his concubynes drank therein. Now although they had there the vessels of the Lords house and drank in them, yet was it not therefore a feast of the Lord, but a feast of Babylon notwithstanding. Even so it fareth with the Ministry and entrance into it, used in England and among the Papists: Touching which although theyr booke and pontificall have taken some things out of the scripture (as it were some of the Lords vessels out of his Temple) yet inasmuch as they are applyed by them to a false office, ordination, and ministration never appoynted by Christ but invented by Antichrist (even as it were in a Caldean banquet), they do no more make theyr Priesthood or calling vnto it to be the Ministry and calling ordeined by Christ, then those vessels taken out of the Lords house made that banquet of Babylon to be one of the Lords (d) feasts. Likewise in the prophery of Ezechiel we are taught that albeit men set theyr thresholds by Gods thresholds and their posts by Gods posts (that is, theyr inventions by Gods ordinances) yet it maketh them not therefore to be the house and Temple of God and to have his true worship and ministry among them: but as the Lord there testifieth by his Prophet, by this meanes they set a wall between God and themselves and defile his holy Name with theyr abominations.

This is the account the Lord maketh of the ioyning of his ordinances with mans inventions: And what then will it help the Priests of England or Rome, that theyr booke and Law requier some things that the word of God prescribeth, seeing they ioyne and apply them to a false ministry devised by man? It may in deed make the mist which through theyr delusions they cast befoze the eyes of the people to be far the greater: but it cannot way iustify theyr standing or lessen theyr sinne. Nay rather it doth increase it, because thus they profane the word of God and defile his holy Name, and cause them to erre that are led by them. And thus against themselves they verisy the (f) Scripture which calleth the apostasy of Antichrist and the working thereof a mystery of iniquity.

P U

But

(c) Dan. 5. 1.
2. 3.(d) of which
read Levit.
23.
(e) Ezech.
43. 8.(f) 2 Thes. 2
7. Rev. 17. 5.

(g) Section
10.

(h) Admon.
to Parliam.
Treatise
Section, 14.
16. 20.

(i) Ier. 51.8.
9. 58. 64.

But yet further, if they? Law agree in deed with the Law of God as it should, what need Mr H. copen so many excuses for the authority of they? Lordbishops and the calling received from them, as (g) after ward he doth? For if it agree with Gods Law, it need no excuse: If it do not (which in deed is they? case) no excuses will help: no figge tree leaves will cover the nakednes of such deformity: Specially now, when by the light of Gods word it is so discovered, as themselves have see it and laid it open to the view of others: howsoever now they wink with they? eyes that they might not see, and would also blindfold others by they? pleading to the contrary. Therefore will I conclude this point with they? own testimony wherein (h) they confesse (as the truth is) that they? pontifical whereby they make ministers is taken out of the Popes pontifical: that they? ordering of Ministers is straunge from the word of God: that they? entrance is not by Christ but by a popish and unlavvfull vocation: that vwhen the Bishops have made them Ministers, eyther they may tary in their Colledges and lead the lives of loytering losels as long as they live, or els go abroad with the Bishops Bulls like to Circumcellions to preach in other mens charges vwhere they list, or els get benefices by frendship or money or flattery where they can catch them, or to conclude, if all these fayle, that they may go vp and down like beggars and fall to many follyes, or els (as many have done) set vp bills at Paules or at the Royall exchange and in such publick places, to see if they can heare of some good Masters, to entertayne them into service. This is they? own confession to touching they? entrance to the Ministry, and this is the testimony which themselves have heretofore given unto the truth, though now (as you see) they labour by all means they can to obscure it: even (i) wrapping themselves in bayne, whiles they would cure Babel, and lay plaisters on her soze, which can not be healed. To which end besides all that hath ben brought hitherto, yet see what more balme Mr H. bringeth now also in the conclusion of his matter: Which is thus as followeth, being the last words of his letter.

¶ Mr H: his letter. Section, 10.

But you vwill say, vvhich of you all have such a calling as hath ben said is prescribed by Lavv: I aunsvver, that many Ministers in the land have, and all may if they vwill have, these substantiall parts of a true calling: they? gifts may be examined and approved by such as are learned and godly, vpon vvhose iudgment they may safely rely themselves in that matter: they may be chosen and approved

approved by the people that they are to be set over: they may be rightly ordey-
ned and as it were invested into theyr office.

But your vvriting affirmeth they come in by the Bishops who are the line-
mes of Antichrist. VVhatsoever is vnlavvfull in theyr callings, I vvill not go a-
bout to mainteyne: Onely I vvill simply and plainly set down vvhat hath mo-
ved me to seek a calling from them, and vvhat persvadeth me to think that the
calling I have receyved from them is not vvicked and vnlavvfull.

First, being persvaded in my conscience that the Lord had a true Church in this
Realme even at the beginning of her Maiestyes raigne, vvhich being assembled
out of all the parts of the Land in Parliament, did commit this authority to or-
deyne Ministers vnto the Bishops: and knowving out of the vvord of God that
every true Church hath this povver and authority to ordeyne Ministers: I con-
sidered vvith my self that though the Church offended in committin- this povver
and authority vnto them that by the Lavv of God vvare not capable of it, yet I
might vvithout sinne seek and take the Churches ordination at theyr hands: as
I may reverence and take the benefit of the Princes povver and authority vvhich
is of God, though it be committed vnto and exercised by men that by the Lavv of
God are not capable of it.

Secondly, seing it is a thing not to be refused if a man entring into the mi-
nistry might have the approbation of all and every one of the Ministers of the
Gospell in the land: it seemeth vnto me the approbation of that Bishop that is
also a Minister and preacher of the Gospell cannot be deemed to be meely vn-
lavvfull.

Thirdly, the authority of the Christian Magistrate (vvithout vvwhose liking
and allowvance a Minister cannot be admitted to the Ministry in peace) com-
ming to the Bishop by Act of Parliament, I may more boldly come to him for
his approbation in regard of the Lavv: not looking so much vnto the Man, as
regarding vvith reuerence the povver of the Lavv and Christian Magistrate.

C Answer to Section, 10.

I Am soze to see Mr D. thus wearp himself in seeking bal-
me for the healing of Babels soze, vvhich cannot be cured.
We need not aske him (as here he deviseth an obiection vvith
himself) vvhich of them have such a calling as is prescribed by
the Lavv: For notwithstanding they manifold breaches even
of they own Law, yet we doubt not but know and to many
of them have the calling appoynted by Law: that is, are ma-
de Deacons and Priests by a Lordbishop, according to they
book taken out of the Popes pontificall, contrary to the Tes-
tament of Christ: and are also presented by the Patrones, and
instituted by the Brelates, to cure of soules: whereof would
to God they made not marchandize, as the (k) Scripture spea-
keth. The oftener then that he mentioneth this, he doth
but so much the more cast doung in they own faces.

Next is it to be past over (but well to be observed) that
himself here reckoneth by and accounteth these three to be sub-
stantiall parts of a true calling to the ministry, 1. A due exa-
mination of gifts: 2. The choyse and approbation of the people
that they are to be set over: 3. A right ordination into theyr
office.

(k) Rev. 18.
II. 13.

*In the ann-
sver to Sec-
tion, 6.8.9
(1) Section.

office. These three he saith are substantiall parts of a true calling: Wherevpon it followeth, that none of theſe Miniſters ha-
ve the ſubſtance of a true calling, ſaying they wat theſe ſubſtanciall
parts thereof: as is proved * before and afterward agayne, and
as theſe own eſtate teſtiſpeth agaynſt them to theſe faces. **Hea**
M^r D himſelf by his own words here importeth thus much,
9. that divers ſat leaſt of theſe miniſters wat the ſubſtance of a true
calling. **Els** (when he aunſwereth to his own objection) why
ſaith he, Many Miniſters in the Land have theſe ſubſtanciall
parts: and ſaith not, that all theſe Miniſters have them? Many
he ſaith, and not all. Thus to uphold ſome of theſe Miniſters
(if he could), he careth not to ſmite down others of them to the
ground: and thoſe alſo ſuch, as have the ſame Miniſterp and cal-
ling with the reſt, which is preſcribed by Law. But compare
this with that which he wrote, and ſee what a ſayze thred he
hath ſpun for himſelf. Al theſe Miniſters have not the ſubſtance of
a true calling: This he inſinuaterh here, and in his own underſta-
ding of the ſubſtanciall parts ſet down by himſelf cannot deny
it if he would. Yet all theſe Miniſters be made Priests or Dea-
cons, or both, by the Prelates, according to theſe book afore-
ſayd: This alſo he peeled (1) before, neptier if he would can-
deny it. The concluſion therefore muſt be this, that the Priests
and Deacons ſo made by the Prelates according to theſe book
(ſuch as be all theſe Miniſters) have not the ſubſtance of a
true calling to the Miniſtery. This you ſee followeth vpon his
own aunſwers: Beſides that we omit to ſpeak of theſe pre-
ſentations, and of theſe inductions by the Prelates, which
the Law appoynteth as ſubſtanciall parts of theſe calling
when they take charge of ſoules. Onelpmarke here agayn his
contradictiō with himſelf, whiles he ſtriveth agaynſt the truth.

Now to proceed, let him tell vs whom he meaneth here by
the learned and godly whoſe examination and approbation they
are to have, and on whoſe judgment they may ſafely rely in that
matter. If he meane the Archdeacon or other Priests that be
examiners for the Prelates (as theſe Law and uſe is): how
will he prove that they are ſuch as he ſaith, that is, learned
and godly? or that theſe examination and approbation was
ever appoynted by Chriſt, or is to be had as a ſubſtanciall part
of true calling to the Miniſterp? or finally, that any may ſafe-
ly rely vpon theſe judgment in this matter? But if he meane
(as doubtles he doth) the examinatio and approbatio of ſome
of the forward Preachers among them: himſelf knoweth, firſt
that the Law appoynteth it not: wherevpon will follow by
his own aſſertion that all the ſubſtanciall parts of a true calling
to the

to the ministry are not prescribed by Law, which yet ^(m) before ^(m) Section
 re he labored to prove. Secondly he is not ignorant, and they?
 constitution and practise sheweth it, that although secretly (it
 may be) some of them are tryed and approved by such as here he
 judgeth, yet neither is this generall, and those also which have
 this, have notwithstanding and must have that other which law
 binds unto. Now if that after the Law be of Christ, why have
 they the other? If it be not of Christ, why receive they it at all,
 or how is it true which he said ^(m) before, that their Law agree-
 eth with the Law of God, as touching the substance of a true
 calling to the Ministry? Thirdly, are not these forward prea-
 chers also (as well as the other) Deacons and Priests, so orde-
 ned by the Bishops as aforesaid: and therefore have a Ministe-
 ry never ordeined by Christ, but brought in by Antichrist? And
 what priviledge then have they herein more then the other? Or
 how will it be proved for them, any more then for the other,
 that thus standing their examination and allowance is an or-
 dinance of Christ, or substantiall part of true calling to the Mi-
 nistry? Or that any may safely rely themselves upon their
 judgment in this matter?

For the next likewise, that is, the choyse and approbation of the
 people that they are to be set over: if he meane it generally of any
 people whatsoever, whether Idolaters, Atheists, Papists, or
 others standing subject to Antichrist, or such like: how will he
 ever prove that such have this power and authority of Christ,
 to choose the Ministers of his Gospel? Or if he meane it (as
 needs he must if he speak to the purpose) of such people as by
 the word of God be called and separated from the world, joyned
 in covenant and fellowship of the Gospel, being true visible Churches
 of Christ: then also how will it ever be proved that they
 people in this their Church constitution (as now they stand in
 confusion and spirituall bondage to Antichrists Ministry, wor-
 ship, ordinances, courts, and jurisdiction), are such people and
 Churches, having the power and liberty which Christ hath gi-
 ven to his Church for trying and choosing their own Ministers
 according to the rules of his Testament? Is it possible that they
 which stand in subjection to Antichrist, should also be the freemen
 of Jesus Christ? Or that the priviledges of Christs Church
 should belong unto and be found in the Synagogues of Anti-
 christ? ⁽ⁿ⁾ Christ and Belial cannot agree together. 2. But yet sur-
 ther, what choyse and allowance is it that they pretend to have of
 the people? Is it not a secret gathering of the cōset of some few
 in the towne or parish? And can this interest them to the char-
 ge of the soules of the whole towne or parish, where most of them

⁽ⁿ⁾ 2 Cor. 6.
 14. 15. 16.

neither give they consent nor have it asked. But it may be he will say, they dare not trust any herein but some few, or that they account them not to be godly mynded. Yet dare they Minister the Sacraments to them all, and receyve them and they seed as members of the Church, and take maintenance from them as from the Church. Is this to walk vprightly before the Lord, and to go with an even foot to the truth of the Gospell, 3. But be it that all the people gave they consent: yet whom and whereto do they chuse? Chuse they not one that eyther is already, or before he can minister to them must be made, Deacon or Priest or both by a Lordbishop? who also must in that Ministry administer to them they holp things according to they book of Common prayer and other they Canons and constitutions? Now that such a chosse and approbation is a substantiall part of true calling, who ever can perswade or be perswaded? 4. Or doth they Law appoynt and allow this chosse and approbation of the people for lawfull and sufficient? Who is it that knoweth not the contrarie? For whether it be had, or not, the Law requireth and they must have they ministry from the Prelates, and when they take cure of soules, the Patrones presentation, and the Prelates induction into the benefice. And this onely is that which standeth for sufficient in they Law and constitution. Hence therefore again appeareth even by his own assertion (contrary to that which * before he would have proved) that the Law appoynteth not the substance of a true calling to the Ministry, neyther agreeth vvith the Law of God therein: forasmuch as not onely it appoynteth not the peoples chosse (which (o) Gods word requireth) but instead thereof entorneth presentation by a Patrone (be he Papist, Atheist, or whatsoever) and induction by a Lordbishop: which God never commaunded, but was and is retayned from the Popes Canons, custome, and pontificall. 5. Moreover, if the peoples chosse and approbation be the true chosse and calling (as here he graunteth): why then do they take that other of the Patrones and Prelates, never appoynted by Christ, but forged by Antichrist? Is it because they would have all men know, that in they constitution (p) the man of sinne is exalted above God and his holp ordinances? Or because they would have it seen of all, that they (q) set they thres holds by Gods thres holds, that they may defile his Name? Will they never learne, that (r) Christ and Antichrist, light and darknes, can not have fellowship and concord together? To end this point then,

* Section, 9.

(o) Aq. 6.2

3.5. and 14.

23. and 1.15.

23.26. 2 Cor

8. 19. Ezech.

33.2. Num.

8.9. 1 Cor. 16

3.

(p) 2 Thes.

2.3.4.

(q) Ezech.

43.8.

(r) 2. Cor. 6.

14.15. 16.

then, seeing the peoples choyse (by his own confession) is a substantiall part of true calling to the Ministry (and this is to be understood of such people onely as be the true visible Churches of Christ, and theyr people in theyr estate can not by the word of God be accounted such, but in deed to stand in spirituall slavery to Antichrist) it is evident theyr neyther have, nor as they stand can have, the substance of a true calling to the Ministry of the Gospell of Christ.

Towching the last substantiall part he assigneth, which is a right ordination into theyr office: if he meane of that which is had from the Brelates (which onely the Law appoynteth) how will he prove it to be a substantiall part of true calling to the Ministry? Specially, it being no ordinance of Christ but part of Antichrists apostasy, as hath ben showed * before: and * seeing also the power of ordination is such as by the Law of God the Brelates are not capable thereof: as him self here graunteth and affirmeth in playne words. If he meane of some other besides to be had among them (not from the Brelates, but) from some of theyr forward Preachers: then first he is to mynd that here agayn he crosseth himself, beause making this a substantiall part of true calling, and the Law not appoynting it (as it doth not), it followes hereupon that the Law prescribeth not the substance of a true calling to the Ministry: Which before he affirmed. 2. Agayn, if this be so, what becometh of all the Ministers in the Land that have not this other ordination, but that onely of the Brelates and Priests present as the Law appoynteth, neyther have the choyse of the people, nor examination and allowance of the Learned and godly he speaketh of? All such by his own account have not the substance of a true calling: and therefore cannot be true Ministers: for these three he saith are substantiall parts thereof. Now in the Land there be an hundred of these for one of the other. Is not theyr Ministry (think you) well holpe by by this meanes? 3. Nay and what one of them all that pretend to have this other, dare stand forth before theyr Lords the Brelates, and avowch theyr Ministry by vertue thereof? When they come before them, they can shew theyr letters of Orders receyved from them: howsoever before theyr followers (to mislead them) they colour the matter otherwise. 4. Furthermore, have not these forward Preachers themselves receyved theyr Ministry from the Brelates and retayne it still unto this day? How then can a right ordination possibly be had from such? Who can (s) bring a cleane thing out

* See I. n. 6.
8.9.

(s) Iob. 14. 4

of fil-

7.16 of filthynes? Is it (t) possible that a lawfull ordination
 3.14. should be had from the Ministers and apostasy of Antichrist?
 15.10. vwith
 2 Thes. 2 3. Either is this utterly to leaue ad forsake (which we (v) ought)
 (v) Esa. 52. or is it not rather still to cleave vnto and retayne (which vnder
 11. Rev. 18. der (vv) payne of damnation we may not) the Ministerp
 4.2 Cor. 6. and abominations of Antichrist that sonne of perdition?
 17.
 (vv) Rev. 14. At remaineth then, that they calling to the Ministerp be-
 9.10.11. and ing examined by these particulars, which Mr D. himself hath
 17.1. and 18. here assigned to be substantiall parts of a true calling: they neyther
 4. vwith 2. have, neyther whiles they thus stand, rā have, a true calling to
 Thes. 2.10. the Ministerp of the Gospell. Thus well hath he reasoned for
 11.12. they calling, and answered the obiection framed by himself.

Now in his wryting there followeth another obiection, with
 his aunswer thereto: Whereyn he pleadeth agayn with as
 full successe as before. The obiection is this, that it is affirmed
 they come in by the Bishops, who are the limmes of Antichrist.
 The obiection suerly is of waight, and had need be soundly
 aunswered. For if the Prelates be the limmes of Antichrist, and
 they also come into theyr Ministerp by them, it canot be abo-
 ded but theyr Ministry (by vertue whereof they deale with the
 holy things of God, and work vpon mens consciences) is Anti-
 christian: ad therefore not to be receyved or ioyned vnto: Which
 is the thing that was to be proved. What is it then that he
 saith hereunto? Doth he deny that the Prelates be limmes of
 Antichrist, and prove the contrary by the Scripture? No in
 deed: but he leaveth them as he found them, the limmes of An-
 tichrist: and seemeth so astonped partly at the truth on the one
 hand, partly with the unlawfulness of theyr office on the other
 as notwithstanding they are thus deeply charged, yet he de-
 nyeth not the charge but rather peelds vnto it, saying, that what
 soever is unlawfull in theyr callings he will not go about to main-
 tayne: Yea, that by Law of God they are not capable of that
 which is committed vnto them by the Parliament. Where besto-
 des that he leaveth them without defence against so waighy
 an accusation, he doth himself also charge them with breach of
 Gods Law and unlawfulness in theyr callings: and so peelds
 vs the cause. The Prelates and his fellow Priests will not
 thank him for this. And sure if any way it could have ben do-
 ne, now was it altogether needfull to have convinced by evi-
 dence of Scripture, both that the Prelates are not the limmes
 of Antichrist, and that theyr offices and callings are lawfull.
 But the truth is mighty, and will prevaile against all that
 withstand it, will they, will they.

Well then, leaving thus the Prelates to be limmes of Antichrist, what saith he to the other, which is, that the Ministers of the land come into theyr Ministry by the Prelates? Doth he deny this? No, but graunterh it also, as needs he must. For such is theyr constitution and practise: Besides that if any standing Ministers of these assemblies should enter otherwise, they could not but be intruders and hypocrites. Intruders, because they should thrust themselves into theyr Ministry epther by no calling, or by other then is receyved and allowed in theyr Church: Hypocrites, because ministring in and to these assemblies, they should seem vnto men to do it by vertue of such calling as is appoynted by Law of theyr Church, when in deed it were otherwise. It cannot be denyed then but they do and must come in by the Prelates, who are limmes of Antichrist. Now what followeth herevpon, let themselves and all that partake with them well consider and repent, whiles (*) it is called To day.

(x) Heb. 3. 7.
&c.

But saith Mr H. nothing in this point at all? Yes: though he leaue the Prelates and other Priests to shifte for themselves per for himself he takes a litle paynes: saying, he will simply & playnely set down what moved him to seek a calling from the Prelates, and what perswadeth him to think the calling he receyved from them is not vicked and vnlawfull. Well: but what if the other Ministers of the Land (who take themselves to have as a good a calling as he, per) were not moved nepther are perswaded therevnto by these reasons wherevpon he resteth? what now will he, and what must we account of theyr Ministry by this reckoning? Agayn, what if the reasons he alledgeth for himself be not of waight in this case so to move and perswade epther him or any other? Now then will he have vs esteem of his calling and Ministry? Let vs therefore examine his reasons. But first mark that he saith, he sought a calling from the Prelates and receyved it. He was not the sought spped out, and called by a Church (as is the (y) ordinance of Christ) but himself, he saith, sought to be called by the Prelates, and receyved his calling from them. Which manner of calling seeing it is such as God never ordeined, it therefore neither might be receyved of him, nepther may be topned vnto by any other. But let vs see what moved him herevnto.

(y) Heb. 5. 4
vvith A. 6.
2. 3 5. and
14. 23. Ezech
33. 2. 2 Cor.
8. 19.

First (saith Mr H.) being persvaded in my conscience that the Lord had a true Church in this Realme even at the beginning of her Maistyes raigne, vvhich being assembled out of all parts of the Land in Parliament did commit this authority to ordeyne Ministers vnto the Bishops: and knowving out of the word of GOD that every true Church hath this povver and authority to ordeyne Ministers

Ministers: I considered with my self, that though the Church offended in committing this power vnto them that by the Law of God were not capable of it, yet I might without sinne seek and take the Churches ordination at theyr hands; as I may reverence and take the benefit of the Princes power and authority which is of God, though it be committed vnto and exercised by men that by the Law of God are not capable of it.

* Section, I.
Pag. I.

This is Mr H. his first and chief reason. Wherein (as also in the rest following) let this be observed generally, that although in the * beginning of his letter he promised nothing should be brought to perswade, but the word of God, yet now in stead thereof he setteth before vs the perswasions of his conscience (Which is a thing very vsuall among them): as if they were eyther diuine oracles, or as forcible to perswade as they. Yea, here he seemeth to prefer his perswasions before Gods oracles: (Which if he had not done, I would not thus have noted it). For confessing on the one hand, that he knoweth out of the word of God that every true Church hath this power and authority to ordeyne Ministers (and consequently that it is Gods ordinance to have it in and from a true Church, as he hath appoynted): yet on the other hand he professeth, that the Parliament committing this power vnto such as by the Law of God are not capable of it, to wit, to the Prelates (and so offending therein), he notwithstanding vpon his perswasion sought and took ordination from the Prelates hands. Now what was this els, but to regard his own perswasion more then the word of God? Specially, when he joyneeth withall, that he thought he might so do without sinne. Sure, this is straunge diuinity. The Scripture teacheth, that we ⁽²⁾ may not be partakers of other mens sinnes: And, that ^(a) the transgression of Gods Law is sinne. He notwithstanding thought that he might partake with others in the breach of Gods ordinance, and yet not sinne. I hope he is otherwise mynded spnce, and so will be every day more and more. In the meane tyme it is cleare, that though these very things which he would seem to rest vpon were all graunted him, yet they make altogether agaynst him: and so this first reason of his is found in this case to be of no waight. Yet before we proceed to the rest, it will not be amisse for more euidence of the truth more fully to consider the particulars here set down.

(2) 1 Tim. 5

22.

(a) 1 Ioh. 3.

4.

1 And first where he sayth he is perswaded the Lord had a true Church in this Realme at the beginning of her Majesties raigne &c. it would be knowen whether he speak of invisible or of a visible Church of God. If he speak of invisible, he speaketh not to the point in question: besides that they could not be counted an invisible Church, and yet be knowen to be assem-

assembled together in Parliament. If he speak of a visible Church (as he must if he will speak to the purpose, and as it seemeth he meaneth) because he saith they were then assembled together) then how doth he prove this to be so? In deed we deny not but God had his flock and Church even a true visible Church in this Land at the beginning of her Majesties raigne: For we have heard and read that in Queen Maryes daies there was here a Congregation of faithfull people separated from the rest of the Land and gathered into fellowship together to serve the LORD according to his word, and to keep themselves pure from the abominations of Antichrist: That this Congregation also chuse them Ministers, Elders, and Deacons, to instruct guide and serve them in the Lord: and that they had theyr holp meetings, and showed notable testimonies of thei faith and love. So long then as they kept communiõ in this way, we deny not but they were a true visible Church: though (it may be) in some defects through want of further light and instruction. The like we think also of our countreymen that were then at Frankford, Geneva, and other where beyond seas. But when Queen Mary dyed, and Queen Elizabeth (whom God long preserve) came to the Crown, then the Masse and some other superstitions of popery being abolished, agaynst which these Congregations had witnessed the truth in much affliction, they hereupon dissolved, and the severall members scattered themselves to theyr parishes here and there throughout the Land: commingling themselves in confusion with the rest of the land that were Idolaters and repented not: and submitting theyr soules to the Prelates and to the Ministry receyved from and executed under them: as also to theyr courts, canons, excommunications, and other Antichristian jurisdiction retayned in the Land: And so have continued in apostasy from the way of Christ unto this day. Now these Congregations being thus dissolved, and the members thereof thus standing: they were not now any longer true visible Churches in the order of Christ, but fallen into confusion with the world and into spirituall bondage to the Prelates and other Clergy the limmes of Antichrist. So as from hence for the poppe in hand M. D. can derive no help for himself.

But be it that they had remayned still visible Churches in true constitution, and had assembled together and committed this authority of ordination to the Prelates: Yet this being not warantable by the word of God, it had bound no mans conscience,

*What Henry was
for Henry 2. Eliz.
came to the crown*

science, neyther ben sufficient; warrant for any to partake in thep2 sinnes. For the sinfull actions of the Church do not bynd or warrant vs any more, then the sinfull actions of the world: Neyther can all Churches or Nations vnder heave make that lawfull, which God by his word maketh vnlawfull. Though

(b) Exod. 32 (b) all the people of Israel (being the true Church of God) en-
cap. joyne and commit vnto Aaron to make a molten calfe to go be-
fore them: Yet was not Aaron therfore bound or warranted
therevnto, but sinned in so doing: as they also did that tooke
part thereyn. Agayne (for example sake) let vs suppose that
which in deed was not, to wit, that Moses and Aaron and all
that were famous in the Congregation, pea that the whole Co-
gregation of Israel (being the true Church) should have com-
mitted to Corah, Dathan, Abiram, ad they2 company, power
to take censers and burne incense thereyn before the Lord:

(c) Num. 16 (c) yet they being not capable of that power by the Law
cap. of GOD, neyther might have taken it, neyther might any
other have communicated with them thereyn: but all that
would not perish in they2 sinne should have departed from
them and they2 tents. When (d) Achaz King of Iudah ap-
pointed an Altar to be made after the fashion of the altar
of Damascus (though the disciples and people of God which
at that tyme were in Iudah should have consented thereyn,
and committed power to Oziah and the other Priests to offer
vpon it burnt offrings and peace offrings, ad that to no other
but the true God): Yet should not Oziah or any other there-
fore eyther have done it or partaken thereyn. When (e) Jero-
boam King of Israel toke counsell with his Princes and
people, and made Priests of the lawest of the people which
were not of the sonnes of Levi (ad therfore not capable of the
Priests office) though the ten tribes, having ben till this tyme
the Church and people of God, consented therevnto: Yet did
not this therfore bynd or warrant any of them eyther to receyve
that office, or to joyne vnto them in the worship of God. To
come nearer our own dayes, let vs suppose that which himself
will think is as likeli if not more the that he alledgeth, to wit,
that in this Land was a true Church at the end of King Ed-
wards dayes, vvhich being assembled out of all parts of the Land
in Parliament in the beginning of Q: Maryes raigne, did com-
mit this povver ad authority of ordination to the Prelates (vve-
reof by the Law of God they vvere not capable): Yet will not
Mr. H. say, but it was vnlawfull notwithstanding for any to
seek or receyve ordination from then. Otherwise what impiety
is there that by this meanes might not be made at least some
what

(b) Exod. 32
cap.

(c) Num. 16
cap.

(d) 2 King.
16. 10. - 16.
vvith Esa 7.
and, 8 cap.

(e) 1 King.
12. 20. - 31.

what tolerable: as may appeare by the examples and instances before mentioned and infinite other that might be alledged? The same Parliament whereof he speaketh, authorizing the book of common prayer did thereyn (he knoweth) commit power and authority vnto weome in cases of necessity to baptize (whereof by the Law of God they are altogether incapable): will he therefore say, it is lawfull epther for women to administer Baptisme, or for any to peeld their children to be baptized of them: because they may reverence and take benefit of the Princes power and authority which is of God, though it be committed vnto and exercised by such as by the Law of God are not capable of it? Many mo particulars might be alledged of like nature both out of the Scriptures and Lawes of this and other Nations: but for the matter in hand the former allegations may suffice.

2. Next where Mr D. sayth, that at the beginning of her Majestyes raigne the Parliament committed this authority to ordeyne Ministers to the Bishops: he mistaketh the matter, if he think that then first they receyved it. For the authority of ordination was not then first committed vnto the Bishops, but continued to them from former tymes: and ratified vnto them both at that tymie and afterward agayne in the eighth peare of her Highnes raigne, as may appeare by the (*) statutes then enacted. Which it seemeth the Bishops and Priests of the Land desired, because their offices and authority being called into question, they were not able to bring warzant for them out of the Law of God, and therefore got what strength they could from the Law of Man. The truth then is, that not at the beginning of her Majestyes raigne, but hundreds of peares before her Majesty was bozne, the Bishops had this power of ordination in their hands as much as now they have. For who knoweth not that both their offices and callings and this their authority of ordination is part of the (g) apostasy of the Man of sinne? even part of those (h) abominations wherewith the golden cup of the whore of Babylon is full, and wherewith she hath long synce made drunken the nations of the earth, and this of England among the rest? Many of which abominations we confesse have ben swept out of this Land both in the tymie of King Henry the eighth, and of King Edward the sixth, and of Elizabeth our dread Sovereigne: For which we prayse God. Yet notwithstanding (to speak as the truth is) many also of those abominations of Babylō are remayning in the Land, from which it was never purged ūto this day: Of which sort are the

(f) I Cor. 14.
34 35. I Ti.
2. 12. compared
with
Eph. 4. 11. 12.
and Mat. 28.
18. 19.

(*) Anno. 1.
Eliz. cap. 1.
and 8. Eliz.
cap. 1.

*It had authority to
ordaine ministers
long before Eliz.
or parliament first met*

(g) 2 Thes. 2.
3. Rev. 9. 1. 2.
3.
(h) Rev. 17.
4. 5. and 18.
3.

offices, callings, administration, and maintenance, both of the Prelacy and other clergy yet retained in the Land, from the highest Prelate to the lowest Priest, together with their book worship, canons, compulsion and confusion of all sorts of people whatsoever to be members of their Church and such like which were long to relate in particular.

So then if Mr H. would have simply and plainly showed unto us the originall of this power and authority in the Prelates, he should have led us, not to the beginning of her Majesties raigne (as if it had then begun) but to the apostasy of the man of sinne: from whence it first sprang and spread abroad into this and other Nations of the earth, many ages before her Highness raigne or birth. Neither hath it hitherto ben abolished out of this land, as it ought: but being found here at the beginning of her Majesties raigne, was left remaining still, and is not suppressed but retained even unto this day. Whereupon is come to passe, that the Prelates and Priests retaining still their calling and authority, have by the iust iudgment of God showed themselves to be nothing behind the (i) Cananites, Hivites, Jebusites, and other inhabitants of the Nations whom God commaunded Israel to drive out before them, and they notwithstanding let them still remaine among them: that is, they are become prickles in our eyes and thornes in our sides, vexing all such as feare God in the Land: and it is to be feared (if Gods mercy be not the greater) will be a snare and destruction to the Land, as already they are to the soules and consciences of the people therein.

(i) Num. 33.

55.

Iosua 23. 13.

with Iudg.

I. cap, and

3.4.

The Lord stir up the royal heart of her Majesty, that she may discern their iniquity and abolish their offices and callings out of the Land, and make them desolate and naked, eating their flesh, even their rebennewes and possessions, by converting them to her own civill uses and the weale publick of the Land. The same God, the King of Kings, work it also in the hearts of the other Princes and Magistrates of the world, that they may do likewise within their Dominions: that so the most wicked Hierarchie and religion of Antichrist may be utterly consumed from of the earth, and the Gospell of Jesus Christ may have free passage and be glorified among all nations to the ends of the world: as the Scripture hath said shall come to passe. Rev. 17. 16. and 18. 20. 21. and 14. 6. 7. 8. and 21. 15. 24. 26. with 2 Thes. 2. 8. and 3. 1. Mar. 24. 14.

3. Thirdly where Mr H. saith, he knew out of the word of God that every true Church of GOD hath the power and

autho.

authority to ordeyne Ministers, and that the Prelates by the Law of God are not capable of it, and yet that he sought and took ordination of the Prelates: this is so far from being any defence unto him in this case, as it doth rather manifest his sinne to be the greater and far more grievous: inasmuch as hereby it seemeth he took ordination of the Prelates, against the knowledge which he had out of the word of God to the contrary.

4. Fourthly let it be observed, that here he saith the Parliament offended in committing the power and authority of ordination to the Prelates, that by the Law of God are not capable of it: and yet before he affirmed, that their Law agreeth with the Law of GOD as touching the substance of a true calling to the Ministry, of which he made right ordination to be a part. Thus he both contradicteth himself, and again peeldeth the cause. For if they offended against the Law of God in committing this power to the Prelates (as he directly affirmeth) and there is no other Ministry had and allowed in the Land but from the Prelates (as there is not): hence it must needs follow, that their calling and Ministry is unlawfull, and neyther to be receyved nor joynd unto.

5. Fifthly, where he calleth the ordination taken from the Prelates, the Churches ordination receyved at their hands: and yet before said, the Church hath power to ordeyne, but the Prelates by the Law of God are not capable of it: here againe he forgetteth and contradicteth himself.

6. Finally, it may be observed that in the shutting up of this reason he speaketh of the Princes power and authority committed to men that by the Law of God are not capable of it, when as before in the former part of the reason he had spoken of the Churches power and authority committed to such as by the Law of God are not capable of it. Thus he keepeth not to the point in question: but speaking of ordination of Ministers, one while he carrieth vs to the Churches power and authority committed to men not capable thereof, another while to the Princes power, so likewise committed: As if the power and authority of Princes and of the Church were all one and not distinct in the ordinance and appointment of God: or as if whatsoever may be done in the one, were also to be admitted in the other. What straunge consequences would follow hereupon, let himself consider. And hitherto of the insufficiency of his first reason. Now let vs see if there be any more wayght in his second: which is as followeth.

Secondly (saith Mr B.) saying it is not to be refused, if a man entring into the Ministry might have the approbation of all and every one of the Ministers of
the

the Gospell in the land: it seemeth vnto me the approbation of that Bishop that is also a Minister and preacher of the Gospell cannot be deemed to be meely vnlawfull.

1. But what if the Bishops and Ministers he speaketh of be not the Bishops and Ministers of Christ, but of Antichrist? not in a true, but in a false Ministry? not according to Christs Gospell, but Antichrists apostasy? not servants of Jesus Christ the onely Lord and head of his Church, but Lords themselves over the Ministers and people vnder them? Will it not then seem to Mr D. that the ordination receyved from them cannot otherwise be deemed but meely vnlawfull? But such have they ben proved to be both in this and * other writings heretofore: to which it shall suffice to refer you and him touching this matter. Or if for any prejudice against vs he will not heare this of vs, let him yet heare and consider what themselves have written and professed heretofore in this behalf. And let the controversie in this point be debated between him and Mr Travers, Mr Cartwright, Mr Fenner, Mr Chaderton, and all other that have sought Reformation.

* Refutation of Mr Cyfford, printed, 1591. Discovery of the false Church, 1590. Conferenes betweene certayn Preachers and prisoners. Confession of our faith, &c.

(k) Defence of eccles. discipline, pag. 88. 89. 90. 91.

Mr Travers in his (k) book against D. Bridges prooveth by divers good and sufficient reasons, that theyr Bishops are neyther Pastors nor Teachers. And what ordinari Ministry of the Gospell then do they execute? As for extraordinary, the Prelates were not knowen, when they were in the world: besides that they are as unlike them as darknes is to light.

Mr Cartwright, striking at the chief and strength of the Ministry, that is, at the Archbishops and Archdeacons, vnder whom the other Bishops and Ministers execute thei offices, prooveth that (1) theyr functions are not in the word of God, but of the earth, newly devised ministeryes, and such as can do no good. Hea that the Archbishops office is the neck of the popish Hierarchy, come out of the bottomles pit of hell.

(m) Defence of godly Ministry, against Bridges slaunders, Pag. III.

(n) In the same book, pag. 123.

Mr Fenner hath (m) published, that if St Paul were now in England, and no greater man then he was made by Christ, he might not be equall with these Bishops: For they are spiritual Lords, he was never so: they might send for him by a purfivant, lay him in the Counter or commaund him to the Fleet, so could not Paul do the least Minister of the Gospell. Agayn he (n) saith, speaking of thei offices, Our kind of Bishops, the Commissaryes, the Archdeacons and such like, we account them no natural members of the body of Christs Church because they are of

are of humane addition, not borne with her, nor grown vp with her from the cradle.

Mr Chaderton (o) writeth that the callings of Archbishops, Bishops, Archdeacons, Deacons, Chauncelors, and all such be rather members and parts of the vvhore ad strumpet of Rome, then of the pure virgin and spouse of the immaculate Lamb. And that they have no title nor interest in the Church as publik members, but by the length of theyr vnlavfull svvords keep out lavvfull members of the body.

(o) Sermon on Rom. 12. pag. 34.

Finally, all the seekers of Reformation have in (p) the Admonition to the Parliament professed, that the Names and offices of Archbishops, Archdeacons, Lordbishops, &c. are together vvith theyr government dravven out of the Popes shop, Antichristian, divelish, and contrary to the Scriptures: That the Parsons, Vicars, Parish prielts, Stypendaryes &c. be birds of the same fether: And in a word (as hath been noted before) that they have an Antichristian Hierarchy and popish ordering of Ministers straunge from the vvord of God and the vse of all vvell reformed Churches in the vvorld.

(p) Admon. to Parlia. 2. treatise: Sect. 14. 18. 20.

Thus have they thought, and thus have they published heretofore. Let **Mr H.** therefore dispute the controversie with them. And if he or any other cannot with patience heare the truth of vs, let them yet be content to heare and take it in good part at the hands of these men of whom they have no such prejudice. And then see whether it have or can have so much as any colour of truth; that the Prelates should be Ministers of the Gospell: or that ordination may be receyved from them, who are not members (much lesse officers) of the body of Christs Church: these men themselves being witnesses. (Not to speak here of the testimony of former tymes: For which see the * hystories of John Wickliffe, William Swinburn, the Lord Cobham, John Clapdon etc.)

* A. & and Monum. edit. 4. Pag. 150. 468. 562. 563. 639.

2. Secondly, let it hereupon agayne be noted, how wavering and unstable these men are in all theyr wayes: as if **Iesus Christ** were **Yea** and **Nay**, and not (q) one and the same yesterdai, to day, and for ever. Heretofore they (r) published that the Prelates were not Pastors nor Teachers, nor members of the body of **CHRISTS CHURCH**: but that theyr offices callings and government were Antichristian, divelish, and contrary to the Scriptures. But now behold, they account the **PRELATES** to be **MINISTERS** of the **GOSPELL**. Is it not piteous to see them thus halt between two opinions: and to vse such lightnes in the mat-

(q) Heb. 13. 8. vvith 2 Cor. 1. 19. 20 (r) In theyr treatises be fore alleged,

(s) 2 Tim. 3. 13. matters of God, as that they word should thus be **Hea** and **Rap**, and themselves like reeds shaken with every wind and clouds carped about with every tempest? Let them take heed least whiles thus they dally with the Lord, he take them in their own craftines and bring upon them that which is (z) written, The evill men and deceyvers shall wax worse and worse, deceyving and being deceyved.

(t) 2 Thef. 2 3. 4. 3. Thirdly, see here again how they take for granted that which they should prove: to wete, that the Prelates are Ministers of the Gospell. For this is the point in controversie: they being charged not onely not to be such, but to be limmes of Antichrist, standing in (t) apostasy from the way and Gospell of Christ: yea adversaries against and exalted above the Lord and his holy ordinances.

4. Fourthly, if they were true Ministers, yet it were an endles work (and without all rule for example in the Scripture) for a man entring into the Ministry to seek the approbation of all and every one of the Ministers of an whole land. And yet if this were to be had, it would make the moze against Mr D. who would onely seek for the approbation of some one (as here he reasoneth) & passe by all the rest of the Land, who notwithstanding by this meanes should have as much interest therein as the other.

5. Lastly, it is to be mynded here, how he turneth away from the question and matter in hand: telling us of approbation, when he should speak of ordination. For although ordination carry with it also an approbation of the party ordeyned, yet every approbation is not ordination: as Mr D. knoweth very well. And hitherto of his second reason and the weakness of it. Now followeth his third and last: wherein let us see if there be any moze strength then in the former. The words thereof are these:

Thirdly (saith Mr D.) the authority of the Christian Magistrate (without whose liking and allowvance a Minister cannot be admitted to the Ministry in peace) coming to the Bishop by Act of Parliament, I may more boldly cometo him for his approbation in regard of the Law: not looking so much unto the Man, as regarding with reverence the power of the Law and Christian Magistrate.

This is Mr D. his third and last reason (as also the last words of his letter that came to my hands): For answer whereof let it be remembred, how before in his first reason he confessed (as the truth is) that the Prelates by the Law of God

God are not capable of this power and authority to order
Ministers, which is committed vnto them by Act of Parliament:
Yet notwithstanding here he saith, that in regard of the Law
and Christian Magistrate he may more boldly come to the Pre-
lates for it. As if the authority of Man could make that law-
full, which God hath made unlawful. What els is this, but
to aduance Mans Law above Gods, and to exalt flesh and
blood above the Lord himself: who is God over al blessed for
ever, Amen. Strange doubtles is that Ministry and fe-
arfull is that standing, which cannot otherwise be upholden
then by making God (by whom Princes raigue) to stoupe
vnto Man, whose breath is in his nostrils. The Prophets,
Apostles, and Christ himself have taught vs otherwise, that
(v) all flesh even Kings and Princes aswell as others ought
to feare and tremble before the great God of heave and earth,
that all (v) they are cursed which do erre from his commaun-
dements, and that (x) the nation and Kingdome which will
not serue him, shall perish and be utterly destroyed. Therefore
should Mr D. epter haueshewed this Law and ordinance of
the Magistrates to be agreeable to the Law and commaun-
dement of God (which he doth not): or finding it otherwise
as himself confesseth it to be, he should with the Apostles ha-
be said and showed in his practise, that (y) vve ought rather to
obey God then men. Otherwise if we were to receyue what-
soever religion or whatsoever thing in religion is ordeyned by
the Law and Magistrate: what were this els, but to make
every State and Kingdome such an Idoll as was Nebuchad-
nezars golden image, ad to exalt earthly princes above the he-
avenly King, and to annihilate the Testamēt of Jesus Christ
confirmed in that this precious blood?

If he except and think to help himself by this, that he spe-
aketh here of Christian Magistrates onely, and not of Magis-
trates in generall, he is deceived. For the power and natu-
re of Magistracy (in whomsoever it be whether Christian or
Heathen) is (z) one and the same: even the ordinance of God,
appointed for the punishing of them that do evill, and for the
defence and comfort of them that do well. So that although
a Christian do and cannot but differ from an Heathē as tow-
ching the faith and religion they professe: yet as touching
the nature and authority of Magistracy they differ not. Rep-
ther hath the one of them any more power then the other, in
religion to erect any other faith, Ministry, worship, or
constitution of a Church, then God himself who is King of

(v) Psal. 2.
10. 11. 12.
Deut. 28. 58.
Esa. 66. 23.
Zech. 2. 13.
Luk. 12. 5.
Heb. 12. 28.
29.
(vv) Psal. 119
21.
(x) Esa. 60.
12.
(y) Act. 5.
29.

(z) Rom. 13.
1. 5. 1 Pet.
2. 13. 14.
Tit. 3. 1. Mar.
22. 21. Esa.
49. 23. and
60. 2. Rev. 21
24.

*A christian magistrate
is not to be
in opposition
to the king*

Kings hath ordeyned: Or if they do, we are not bound to obey either of them thereyn: but alwayes to remember that we must yeeld obedience to Magistrates (whether Christian or Heathen) onely in the Lord, and never against the Lord. Constantine the Emperour had no greater nor other power and authoritie of Magistracy when he became a Christian, then he had before when he was an Heathen: Neither might he now any more then before adde to, diminish, or alter the Lawes and ordinances of Iesus Christ. The same may be said of all others likewise. For the receyving and profession of the faith of Christ giveth not to Princes and Rulers any power to refuse chaunge or break his Lawes and ordinances, which he as Lord and head of his Church hath commaunded to be receyved therein: but it rather (a) byndeth them so much the more, both themselves in theirown persons to obey and by theirown authoritie to commaund and draw theirown subiects also to yeeld obedience to the Lord Iesus in his own ordinance, and no other.

(a) Psal. 2.
10. 11. 12.
Esa. 49. 23.
and 60. 3.
2 Chron. 29
and 30. and
31. and 34.
and 35. cap.
Revel. 21. 24

(b) As Vz-
ziah, Achaz,
Manasseh,
&c. 2 Chro.
26. and 28.
and 33. cap.

(c) As Asa,
Iehoshaphat,
Hezekiah, Iosiah,
&c. 2 Chro.
15. & 17. &
19. & 20. &
29. & 30. &
31. & 32. & 34
& 35. cap.

(d) Heb. 3. 1.
2. 3.

(e) Psal. 2.
10. 11. 12.

Read the histories of the Kings of Iudah professing the faith of God: and see if theirown authoritie of Magistracy gave them power any way to chaunge the religion and worship of God appointed by him for his Church at that tyme: And whether both they and theirown people were not bound to submit unto it, and no other. Inasomuch as when (b) any of them attempted or did otherwise, they were sharplie reprovved and grievously punished from the Lord. And contrariwise, when (c) they obeyed the voyce of the Lord and followed his Lawes and commaundements given by Moses, then did they and theirown kingdomes prosper through the blessing of God. The same is to be brought and said of Christian Princes and Magistrates at this day: Yea rather more of these then of the other, inasomuch as Christ Iesus (d) the Apostle and high Priest of our profession hath ben faithfull to him that appointed him, even as was Moses in all his house: and being the Sonne is counted worthy of more honour then Moses the servant. Neither is it or can be any disparagement hindrance or dishonour to Princes and Potentates for themselves and theirown people to be subiect to the Sonne of God and his ordinances, who is King of kings and Lord of Lords, set at the right hand of God the Father, having all power given him in heave and in earth: But it is and will be theirown greatest honour and benefit both in this life and in that which is to come: even as theirown disobedience is and will be the contrary: as it is (e) writtē, And now

now o Kings be vwise, receyv instruction ye Iudges of the earth: Serve the Lord in feare, and reioyce in trembling: Kisse the Sonne, least he be angry and ye perish in the vway vwhen his vvrath shall burne but a litle: Blessed are all that trust in him.

Thus have we seen the weaknes likewise of this last reason alledged by Mr H. for defence of his seeking and taking ordination at the Prelates hands. By discussing whereof appeareth also, that who so wil minister in the Church the holy things of GOD, must be carefull to have such entrance and calling thereto as he hath appoynted in his word: And that otherwise to do, though it were vpon the commaundement and appoyntment of all the Princes of the earth, cannot but be sinne against the Lord, who hath (f) said, Whatsoever I commaund (f) Deut. 12. 32. you take heed you do it, thou shalt put nothing thereto nor take ought therefrom: And contrary to that strait charge of the Apostle to Timothy and all Ministers of the Gospell (towards the Lawes and ordināces given by Christ to his Church) (g) saying, I charge thee in the sight of God vwho quickneth all things, and before Iesus Christ vwhich vnder Pontius Pilate vvitnessed a good confession, that thou keep this commaundement vvithout spot and vnblameable, vntill the appearing of our Lord Iesus Christ: Which in due tyme he vvill shovv that is blessed and Prince onely, the King of Kings and Lord of Lords.

And here now would we end this wryting, but that it is needfull in a word to poynt at some other particulars mentioned by Mr H. in this last reason.

1. One is, that speaking of the ordination he took from the Prelates, he saith here he looked not so much vnto the Man as to the Lavv: And yet in his second reason before would have vs beleev, he looked to the Man, that is, to the Bishop as being a Minister and preacher of the Gospell, as there he alledgeth. Thus still he forgetteth himself.

2. Another is, that having before in his first reason confessed that the Prelates by the Lavv of GOD are not capable of this povver to ordeyne Ministers vwhich is committed vnto them by Act of Parliament, yet here he saith he came vnto them for it, regarding vvith reverence the Lavv and Christian Magistrate. Now how will he ever perswade this, that he could regard vvith reverence the Lavv and Christian Magistrate, when by his own confession it seemeth he regard not vvith reverence the Lavv of GOD and Christ himself?

(h) Pro. 8.
15. 16. Rom
13. 1. - 5.
1 Pet. 2. 13.
vwith Act. 4.
19. 1 Sam. 22
17. Mat. 22.

21.

The (h) due reverence and obedience of the Magistrate both and cannot but depend vpon the reverence and obedience of God by whom Princes raigne, and for whom they are to be obeyed, not for wrath onely but for conscience sake. Where this therefore is wanting, how can the other rightly be had that dependeth vpon it? But of this pough hath ben sayd already. Onely mark still his forgetfulnes and contradiction of himself.

(i) Mat. 15.
13.

3. Thirdly, where he graunteth, the Prelates have their power and authority by Act of Parliament (Plea such power and authority as by the Law of God they are not capable of): it may appeare that themselves see this Prelacy and authority thereof to be no ordinance of Jesus Christ, but an humane creature, the ordinance and constitution of Man. Let them therefore as long as they will plead for it, and for their Ministry receyved from and executed vnder it: Yet in the end will be verified of it, as of all other the inventions of men in Gods worship, that which Christ hath long since foretold concerning them all (i) saying, All planting which my heavenly Father hath not planted, shall be rooted vp.

(k) Gal. 6.
12.

4. Finally, where he sayth that without the Magistrates liking and allowvance they cannot be admitted to the Ministry in peace: he now at length plainely bewrayeth what it is in deed that moveth them to receyve and joyne vnto another Ministry and worship then the Lord Jesus hath ordeyned, and so to stand in transgression against him and his holy ordinances: even the same thing, that moved the false teachers to vige circumcision among the Gentiles that had receyved the Gospel, which the Apostle (k) sayth was, onely because they would not suffer persecution for the crosse Christ: but would rather have the peace of the world though with breach of Christs ordinance, then the afflictions of the Gospel by yeelding obedience thereunto against the liking and allowvance of men. Moses was otherwise mynded, who (l) chose rather to beare the rebuke of Christ and to suffer adversite with the people of God, then to enjoy the treasures of Egypt or pleasures of sinne for a season: And the Apostles likewise, who (m) refusing to obey the rulers of Jerusalem that commaunded them not to preach in the Name of Jesus, and being therefore beat and scourged, yet were glad and rejoyced that they were counted worthy to suffer rebuke for his Name: Plea and Christ himself, who (n) being Prince of our salvation was consecrate through afflictions: and requirerth likewise of all that will be followers of

(l) Heb. 11.
24. 25. 26.

(m) Act. 5.
40 41. vwith
4. 18. 19. 20.

(n) Heb. 2.
10.

(o) Mar. 8.
34.

him, (o) saying, Whosoever will follow me, let him forsake himself

himself and take vp his crosse and follow me. And thus haue the seruaunts of GOD through his grace and power ben mynded and walked in all ages: howsoever these men now would seem to haue found a nearer and moze easie way to the Kingdome of heauen. But let them not deceyue themselves: Whatsoever they do or may thinke to the contrary, certayne it is as Christ hath (p) said, that the gate is strait and the way narrow that leadeth vnto life, and few there be that fynd it.

(p) Mat. 7.
14. Luk. 13.
24.

Yet do we not deny neyther, but it is to be accounted an happy (q) benefite and greatly to be desired, that the Church and people of God may haue rest and be suffered to lead a godly life in peace and quietnes: keeping the faith, order, commaundments and statutes which our Lord Iesus hath given and appoynted to his Church. But if this cannot be had in peace without persecution, yet (r) must we not therefore refuse or turne from the way and commaundement of Christ, but set our feet therein notwithstanding, and alway be ready to walk through the midst of afflictions with ioy in the holy Ghost, by the grace and assistance of Christ our Lord: knowing that if we suffer with him, we shall also raigne with him. For the momentane lightnes of our affliction causeth vnto vs a far most excellent eternall waight of glory, while we look not on the things which are seen, but on the things which are not seen: for the things which are seen be tēporary, but the things which are not seen be eternall. 2 Cor. 4. 17. 18.

(q) Esa. 49.
23. Act. 9. 31
1 Tim. 2. 1. 2
with Mat.
28. 20.

(r) Psal. 119
23. 59. 60. 6.
1 Tim. 6. 13
14. with 2
Tim. 2. 3. 12.
1 Thes. 1. 6.
Rom. 8. 17.
18. 35. 39.
Rev. 2. 10. and
14. 12. 13.

To God be prayse and glory for euer. Amen.

1595.

Rev. 14. 9. 10. 11. 12.

If any man worship the beast, and his image, and receyue his mark in his forehead or on his hand, the same shall drink of the wyne of the wrath of God, &c.

Here is the patience of the Saints: here are they that keep the commaundments of God and the faith of Iesus.



Some notes touching that forme of prayer commonly called the Lords prayer.

First it is certayne, that the treasures of wisdom and knowledg being hid in Iesus Christ who set it down, it is a most perfit forme and rule of prayer: unto which nothing can be added, and from which nothing can be taken away. Col. 2. 3. Mat. 6. 9-13. Rev. 22. 18. 19.

2. Therefore also no Angels or Men (who whatsoever they have, receive it of his fulnes) are ever able to attempne to the setting down of the like. Job. 1. 16. 1 Cor. 13. 9. Heb. 1. 6. 7.

3. If they do or shall set down any other forme, we must not regard or follow it, but keep our selves onely to this rule which Christ our Lord hath prescribed. Mat. 6. 9-13. and 15. 9. and 28. 20. with Gal 1. 8. 9.

4. In this, Christ hath taught vs, 1. to vvhom to pray, that is, to God onely and not to any Angell or Saint whatsoever: 2. with vvhhat affection, that is, with faith and confidence of (a) his willingness to heare and help vs as being our Father, and of (b) his ability thereunto (together with due regard of his Maiesty) as being in heauen, and therefore full of glory and able to do whatsoever he will: 3. For vvhhat things, whether they concerne Gods glory or our own benefit, according to the severall occasions and necessities which God ministreth and layeth vpon vs: 4. Vvhhat difference we should make of the things and of our desire after them, according to the severall natures: 5. The end of all, that God in and over all may be glorified.

(a) Luk. 11.
11. 13.
(b) Psal. 115
3. Eccle. 5. 1.

* Of this judgment is Mr Calvin, Beza, Vrsinus, Piscator and those of our own nation which translated the Bible into English at Geneva: As may be seen in their notes, commentaries, and expositions of this forme of prayer, Mat. 6. 9-13.

(d) Luk. 11. 2
(e) Mat. 6. 9

All which directions are here comprised in few words, but such as fully and plainely teach and comprehend them all, even whatsoever is needfull to be known and obserued in calling vpon the Name of God. Herevpon it is that all the prayers recorded in the Scriptures which the men of God vpon so many severall occasions have offered by unto him are comprised in and may be reduced to this forme of prayer, although they did not vse the very syllables and frame of words here set down. Vpon which also may be gathered, both that this is a most absolute forme and rule of prayer, and that the right vse of it is to conceybe and frame all our prayers according to this rule, and not to be bound to vse this number of words, as many now a dayes in their ignorance and superstition do imagine.

If it be objected, that Christ (d^s said, VVhen ye pray, say, Our Father &c. and therefore that we ought in prayer to repeat these words: I answer first that the Scripture sheweth his meaning was not at all to bind vs to the vse of these syllables, but that in prayer and thanks giving we should follow this direction and patterne which he gave. So we read in (c) Matthew that Christ said, After this maner pray ye, and not (as men now would have it) Say over these words.

2. Secondly, seeing this is an absolute forme of prayer wherein is no want or vayne repetition, if Christs meaning were to bind vs to the vse of these words, why then should we vse any other? why should we not alway vse these, and these onely? Peca what els were it but vayne babling and intolerable presumption to put other prayers in stead of this which is so absolute and perfit?

3. Thirdly, it is to be mynded that this forme of prayer being recorded in (f) two places of the Scripture, there neyther is all the same words, nor the same number of words mentioned in both places. Now then, according to which of these two must we say it? If according to Luke his recording of it, then shall we offend against that of Matthew: and contrariely: if we be tyed to the number and order of the words, as they are set down.

(f) Mat 6.
9-13.
Luk. 11. 1-4.

4. His God in giving the Moral Law (albeit he did fully and shortly declare his will in those (g) ten Commandments, yet) did not bind the (g) Exod. 20. Prophets and Priests in their Ministry to use those very words, but as 1. 17. occasion required according unto them to show the people what they ought to do or leave undone: so Christ also giving this forme of prayer (albeit 6. 21. therein he hath fully and shortly taught vs all things needfull for prayer, yet) hath not bound vs in calling vpon God to use these words, but in all things according to this rule to make our requests vnto God, with giuing of thanks.

5. It is without question, that the Apostles (vnto whom this rule first [i] 1 A. 1. 14 was given) were carefull to keep it according to the true meaning of Christ: and 4. 24. But they neither tyed (i) themselves to these words but alway prayed Mat. 14. 30. as they had severall occasions according to this rule, neither whē they wrote 2. Cor. 12. 8. te vnto (k) others concerning prayer, did they ever teach them to say ouer Eph. 3. 14. 21 the Lords prayer (which doubtles they would have done if they had so taken Phil. 1. 9. 10. the will of Christ to be) but they taught and exhorted them still according to 11 Rev. 22. 20 their necessities and occasions in all things to show their requests vnto God in all manner prayer and supplication in the spirit with giuing of thanks, [k] Phil. 4. 6. and herewith to watch with all perseverance: because this is the will of God Eph. 6. 18. in Christ Iesus. 1 Thes. 5. 17. 18. Rom. 15. 30. 31. 32. 2 Thes. 3. 1. 2. 1 Ti. 2. 1. 2. 3. 1am. 1. 5. 6. and 5. 13. 1 Pet. 4. 7. 1 Ioh. 5. 14. 15. Iude, ver. 20.

6. If the Apostles had ben bound or might have tyed themselves to these or any other set forme of words, then had they not given a sufficient reason why (in this respect with other) it was not meet they should attend vnto the Deacons office, because they would (l) give themselves [as to the ministration of the word so also] vnto Prayer: For it had ben easie for them either to have said by rote or to have red out of a book this or any other set forme of prayer.

7. They which think Christ hath tyed vs to say these words, and that such saying of the words is true prayer, must reconcile herewith the Apostles speech when he (m) saith, Vve know not what to pray as vve ought, but the spirit it self maketh request for vs with groanes that can not be expressed. These men (it seemeth) would answer, Pss we know what to pray, to witte, the Lords prayer, which conteyneth whatsoeuer we need to aske: And what then need the Spirit to teach vs what to pray as we ought?

8. The Apostle (speaking of prayer in a straunge tongue) saith (n) thus, [n] 1 Cor. 14. 16. When thou blestest, how shall he that occupyeth the roome of the vnclearned say Amen, at thy giuing of thanks, seing he knoweth not what thou speakest? Now if they had be tyed to the use of the words of the Lords prayer or to any other set stinted words, they might have answered, Pss we know what he saith when he prayeth or giueth thanks, It is the Lords prayer, or some stinted prescribed prayer which we know aforehand, and therefore vnto it though it be spoken in a straunge tongue we can say Amen.

9. If the saying ower of these or of any stinted words were true prayer, then might a man have his prayers by rote, or carry them in his pocket, or buy them at the book binders shop etc. Which were straunge to imagine of true prayer, which is the (o) work of Gods spirit in our hearts, teaching and enabling vs to powre out our soules vnto God in all necessities and occasions, and so to offer by spirituall sacrifices acceptable to God through Iesus Christ.

10. Whenas Christ promiseth that our heavenly Father will give the help Ghost to them that [p] aske it of him: And els where speaking of the destruction of Ierusalem [q] saith, Pray that your flight be not in the winter, and the like: these things being to be prayed for, and yet these words not set

[o] Rom. 8. 26. 27. Eph. 6. 18. Iude, ver. 20. 1 Sam. 1. 12. 15. 1am. 1. 5. and 5. 13. 1 Pet. 2. 5.

[p] Luk. 11. 13. [q] Mat. 24. 20.

not set down in that forme of prayer, sheweth that Christ hath not tied vs to repeat over those words, but to pray after that rule according to our wants and occasions.

II. The words are so generall, as vnles they be some way opened and particularly applyed, diuers men will diuersly vnderstand them. For example, if these words (Thy kingdome come) be vsed onely in generall without any explication, the Papist vnderstandeth them of the aduancement of Gods kingdome in and by theyr religion, the Protestant vnderstandeth and intendeth them of the cleane contrarie: And so in the rest. Neyther can any man for himself vse them aright without some speciall application to his particular estate and occasion: because no one mans faith and vnderstanding can attayne vnto all things needfull for all occasions tymes and persons, as those words do comprehend.

[r] Exod. 14.
15. Esa. 38. 14
Neh. 2. 4.
1 Sam. 1. 13.
Rom. 8. 26.
27.

12. If these words (Say yee &c): must be taken and pressed according to the letter, then would follow that in prayer we should alway speak with the tongue: Whereas there is prayer often in the spirit alone without any words or distinct voyce at all: As we (r) read that Moses, Hezekiah, Iehemiah, Anna, and others have so prayed and ben accepted of God.

[s] Luk. 11. 2

13. Christ hath giben an (s) expresse commaundement (VVhen ye pray say, Our father &c.) whereupon I reason thus: The commaundements of Christ are to be kept, otherwise it is sinne: therefore if Christ haue here commaunded to vse these words in that number and order, then whosoever pray at any tyme, and vse not these words, they sinne. But already we haue seen that the Apostles prayed and vsed not these words, and yet sinned not. And so no doubt do other the servants of God daily according to theyr diuers occasions and conditions: Not to speak here of the prayers which the preachers vse before and after theyr sermons, neyther of theyr collects and other prayers (besides this) prescribed in theyr books. Otherwise also every man that blesteth his table, or sayth to another, God be with you, God blese you, God recover you, good morrow, good night, or the like, should sinne in this, because he prayeth and yet saith not, Our father etc.

[t] Ioh. 12.

28.

[v] Mat. 26

42.

14. Yet I doubt not but we may vse any of these as well as other words, applying them to our speciall case and necessity: As we see that Christ prayed (t) saying, Father glorify thy Name, And (v) agayn, O my Father if this cup can not passe from me but that I must drinke it, thy vwill be done. Where we may learne by Christ who gave the rule, how to vse it, to witt, not in a superstitious saying over these words, but in praying according to this rule as our special necessities shall be, whether we vse any of these words or other, or pray with sighs that cannot be expressed.

15. Finally therefore all such as haue framed or receybed any other forme of Prayer but this onely which Christ hath taught, offend against this rule and commaundement of Christ. And thus (not we, but) they who haue deuised and follow other formes and books of prayer, are those which deny and (as much as lyeth in them) disanull the Lords prayer.

SEVEN QUESTIONS which have been propounded to diuers of the Ministers of these assemblies, with request that they would answer them directly and sincerely from the Scriptures. Which also still is desired at thep hands.

1. Whether the Lord Jesus Christ have by his last Testament given vnto and set in his Church, sufficient ordinary offices, with thep calling, vworks, and maintenance, for the administration of his holp things, and for the sufficient ordinary instruction gupdance and service of his Church, to the end of the world, or no?

2. Whether the offices of Pastors, Teachers, Elders, Deacons and Helpers, be those offices appoynted by Christ in his Testament, as aforesaid? Or whether the present ecclesiasticall offices of Archbishops, Lords bishops, Suffraganes, Deanes, Subdeanes, Prebendarpes, Chauncelors, Priests, Deacons or half Priests, Archdeacons, Subdeacons, Commissioners, Officials, Doctors, Doctors, Registers, Scribes, Apparitors, Parsons, Vicars, Curates, Stipendarpes, Vagrant preachers, Chapleynes or howse priests, Canons, Petticanons, Gospellers, Epistlers, Chaunters, Virgerers, Queristers, Organ-players, Churchwardens, Sidemen, Collectors, Clerks, Sextans, and the rest now had in these Cathedrall and parishionall assemblies, be those offices appoynted by Christ in his Testament, as is aforesayd, or no?

3. Whether the calling and entrance into these ecclesiasticall offices last aforesayd, thep administration, and maintenance, now had and reteyned in England, be the maner of calling, administration, and maintenance, which Christ hath appoynted for the offices of his Church aboue named, or no?

4. Whether ebery true visible Church be not a compaign of people called and separated out from the world and the false worship and wayes thereof by the word of God, and ioynd together in fellowship of the Gospell, by voluntary profession of the faith and obedience of Christ? And whether the ecclesiasticall assemblies of this land be such, or no?

5. Whether the Sacraments [being scales of righteousness which is by faith] may be administered to any other then the faithfull and thep seed, or in any other Ministry and maner thē is prescribed by Jesus Christ the Apostle and high Priest of our profession? And whether they be not otherwise administered in the Cathedrall and parishionall assemblies of England at this day?

6. Whether the book of common prayer with the feasts, fasts, holp dayes, limited prayers and leiturgy, prescribed therein and vsed in these assemblies, be the true worship of God commaunded in his word, or the devise and invention of man, for Gods worship and service.

7. Whether all Churches and people (without exception) be not bound in religion onely to receyve and submit vnto that Ministry, vvorship, and order which Christ as Lord and King hath given and appoynted to his Church: Or whether any may receyve and ioyne vnts another, devised by man, for the service of God? And consequently, whether they which ioyne to the present ecclesiasticall Ministry, vvorship, and order of these Cathedrall and parishionall assemblies, can be assured by the word of God they ioyne to the former ordeyned by Christ, and not to the latter invented by man, for the worship and service of God?

¶ Let him that readeth, consider.



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 Ad professed that Archbishops, Lordbishops, Archdeacons &c. be the dis:
 ciples of Antichrist, yea very Antichrists themselues: That the possessions and
 Lordships of the clergy are the venime of Iudas shed into the Church: That
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We would have cured Babel, but she could not
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Ier. 51. 9. 45. with Rev. 18. 4. 5.

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 vid: pag. 137.